

THE
Episcopalian
APRIL, 1973



Special "Listening" Report

THE CHURCH'S TALENT EXPLOSION

Words for Today

Quotations from 1972 issues of The Episcopalian

Both laymen and clergymen tend to look upon "Christian education for adults" as pretty much a one-way street. Many think the clergy are always more blessed in giving and the laymen in receiving.... This idea is neither valid nor accurate. Laymen have much to give and clergymen have much to receive in the process.

—A. MURRAY GOODWIN

The real issue for Christian parents can be put quite simply. Our children in their directness are challenging us to come to know God and what He has done for us; to work through the details of what we experience as fully and responsibly as we can; and then to live up to what we have found.

—JOAN A. SHELTON

One of my friends wrote to me: "May God nudge and tug you into all the places and among all the people He wants you to go and be with." Actually He overdid it. Happily, ministry does not depend on any one person, nor the research of one person. If there is one big thing I learned, it is that ministry is *shared*.

—FRANCES M. YOUNG

Ten years ago "relevance" was not a hackneyed word but a hope.

—JUDY MATHE FOLEY

One of the reasons we have as bad a generation gap today as we do is because grandparents have copped out. Young people are being deprived of the thing they need most—perspective to know why their parents behave so peculiarly and why their grandparents say the things they do.

—MARGARET MEAD

In a sense real violence, as a reflection of real violence, is a cry for the Gospel. The Gospel alone can lighten man's dark portrait, and it can do so with a hope which does not deny anything about man.

—LEONARD FREEMAN

The Christian Gospel reverences life not sentimentally but creatively. Because God is the source of beauty and goodness, we have seen these virtues perfectly expressed in His Son. And so we are empowered to open doors, to free and to do good, that men and women might live as befits one marked in the image of God.

—JOHN M. BURGESS

Do we still need the Church? Yes.

If the isolated religious experience of churchless Christians should spread, a new generation of persons may grow up biblically and theologically illiterate.

We need the Church's vision for without vision we perish.

—MALCOLM BOYD

The faithful clergyman must accept the fact that the Christian faith is incarnational. Unless the Word becomes flesh, it remains abstraction.

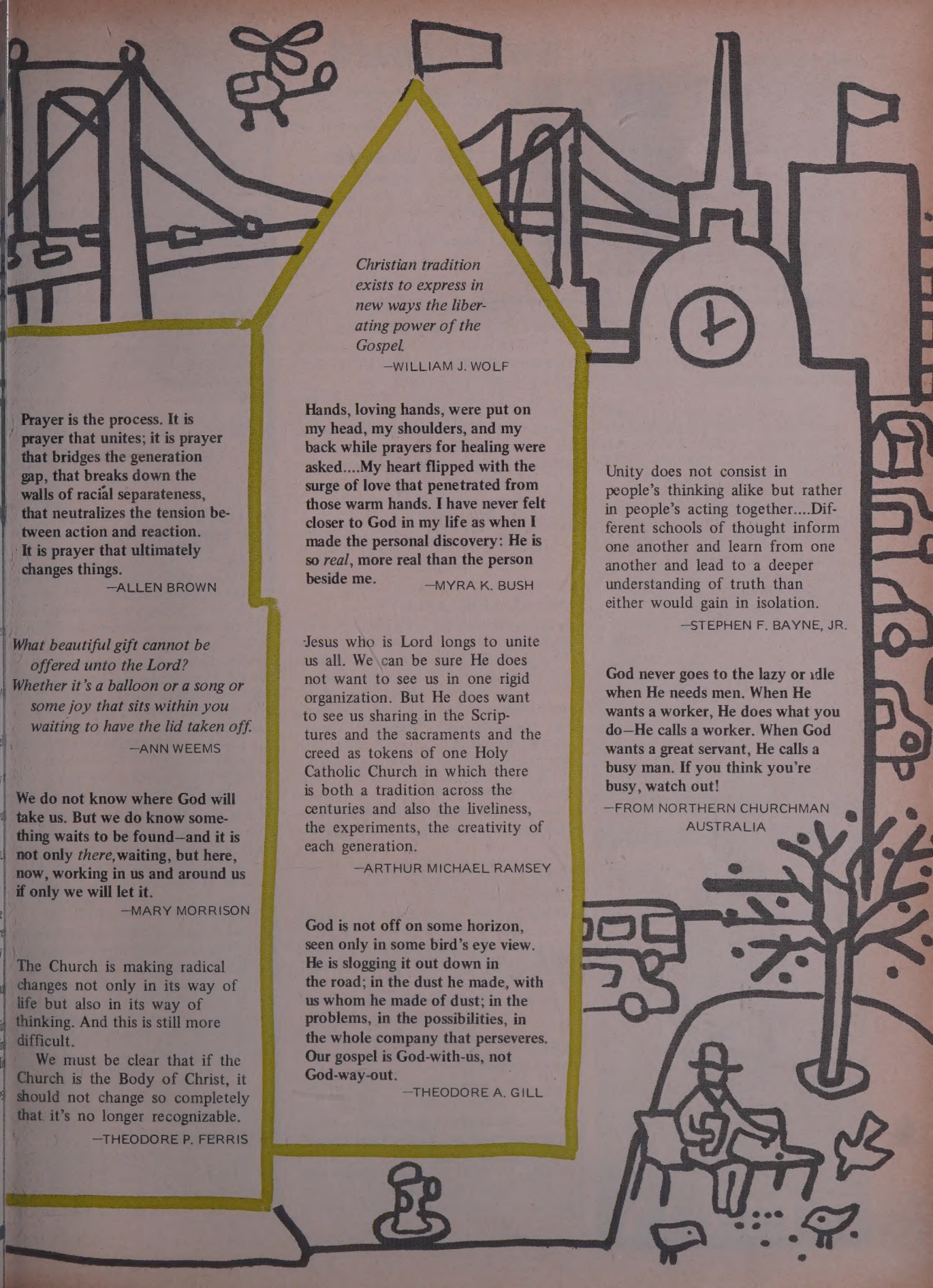
—JAMES ARMSTRONG

God loves you whether you feel or not. Don't try to feel good when you are not good but cry Him who is good. He has an especial tenderness of love toward you who have no light.

—GEORGE MACDONALD

God is the Lord of history. The past, the present, and the future belong to Him. It is our destiny to live in a turbulent time. There seems to be no slackening of the turbulence. God seems to be thrusting us forward at a dizzy speed into a new era, and it is in this future that our God is leading us.

—HOUSE OF BISHOPS



*Christian tradition
exists to express in
new ways the liber-
ating power of the
Gospel.*

—WILLIAM J. WOLF

Prayer is the process. It is prayer that unites; it is prayer that bridges the generation gap, that breaks down the walls of racial separateness, that neutralizes the tension between action and reaction. It is prayer that ultimately changes things.

—ALLEN BROWN

Hands, loving hands, were put on my head, my shoulders, and my back while prayers for healing were asked....My heart flipped with the surge of love that penetrated from those warm hands. I have never felt closer to God in my life as when I made the personal discovery: He is so real, more real than the person beside me.

—MYRA K. BUSH

Unity does not consist in people's thinking alike but rather in people's acting together....Different schools of thought inform one another and learn from one another and lead to a deeper understanding of truth than either would gain in isolation.

—STEPHEN F. BAYNE, JR.

*What beautiful gift cannot be
offered unto the Lord?
Whether it's a balloon or a song or
some joy that sits within you
waiting to have the lid taken off.*

—ANN WEEMS

Jesus who is Lord longs to unite us all. We can be sure He does not want to see us in one rigid organization. But He does want to see us sharing in the Scriptures and the sacraments and the creed as tokens of one Holy Catholic Church in which there is both a tradition across the centuries and also the liveliness, the experiments, the creativity of each generation.

—ARTHUR MICHAEL RAMSEY

God never goes to the lazy or idle when He needs men. When He wants a worker, He does what you do—He calls a worker. When God wants a great servant, He calls a busy man. If you think you're busy, watch out!

—FROM NORTHERN CHURCHMAN
AUSTRALIA

We do not know where God will take us. But we do know something waits to be found—and it is not only there, waiting, but here, now, working in us and around us if only we will let it.

—MARY MORRISON

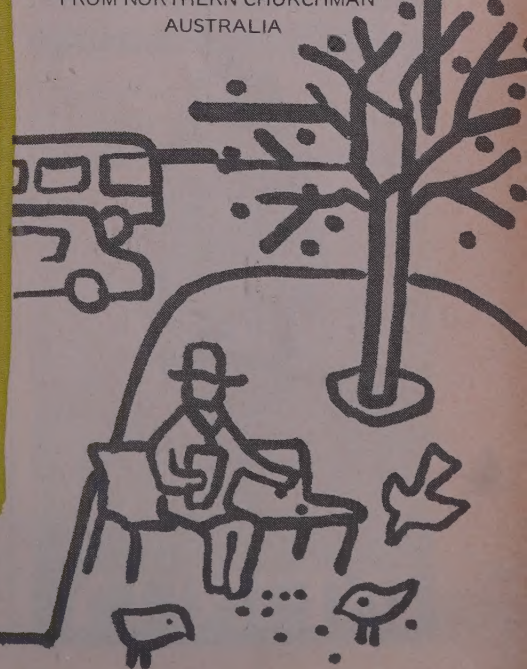
The Church is making radical changes not only in its way of life but also in its way of thinking. And this is still more difficult.

We must be clear that if the Church is the Body of Christ, it should not change so completely that it's no longer recognizable.

—THEODORE P. FERRIS

God is not off on some horizon, seen only in some bird's eye view. He is logging it out down in the road; in the dust he made, with us whom he made of dust; in the problems, in the possibilities, in the whole company that perseveres. Our gospel is God-with-us, not God-way-out.

—THEODORE A. GILL



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Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—THE EDITORS

NOT JUST FOR THE BIRDS

Jonathan Livingston Seagull [January issue] has so much to say to us all. Thanks to John S. Spong who so eloquently expressed some of the beautiful ideas in the book.

Betsy G. Runkle
Raleigh, N. C.

After reading Robert Horine's comments (Switchboard, March issue) on "The Sea Gull within Us" by John S. Spong in the January issue, I was compelled to re-read the article.

Mr. Spong's words about finding "Jesus of Nazareth anew" should be pondered by all Christians. Our lives are so bound up in the cares of each day that we need to be reminded constantly of the power and love which our Lord gives us as our hearts and minds are open to His guidance.

Anne B. Smith
Warrenton, Va.

ALL IN THE FAMILY?

I am moved by the article, "Let's Remove Our Family Barriers," by Moultrie Guerry in the February, 1973, issue. I am moved but not in a positive sense.

The question is asked, "Why don't we accept letters of transfer from Presbyterian churches?" The answer is quite simple. We are not in communion with the Presbyterian churches. Of course we recognize their baptisms, but that is all. They are not members of the historic Church in the sense that Roman Catholics, Eastern Orthodox, and Anglicans are.

The point of view expressed in this article wishes to make the Episcopal Church the same as the Presbyterian, a man-made sect or denomination, which we are not. I hope all loyal churchmen will reject such a false sense of equality. Presbyterians are fine folk, but they just don't have it all.

David C. Kennedy
Lantana, Fla.

LAURA:

TRY PRAYER

I am a long-time subscriber to *The Episcopalian* and a staunch defender of your policies. However, I am saddened to see an article such as "Letter from Laura" in the February issue.

The matter of the downtrodden wife in the industrial complex has been beaten to death, and the other side of

the coin should be examined. I want to ask Laura:

Does she not know the Lord expects us all to witness where we are? Her situation is not an easy one; but it is the one she chose, at least in part, by the man she married. Money is not in and of itself bad. Has the force of it corrupted her so she cannot see this?

Is it not presumptive of Laura to talk about her husband's "manipulative attitude" toward church and would she not do better to pray for the power of the Holy Spirit to lift him when he attending services for whatever reason?

Laura, you are not guiltless in your somewhat superficial attitude toward your situation which could, I contend, be handled satisfactorily as many women before you have done with a measure of maturity, with coping and prayer and less whining.

But I am heartened to note that "Laura" is a man and does, therefore, lack insight into such a situation.

Elizabeth Bardge
Venice, Fla.

WE USE

THE EPISCOPALIAN

A long-overdue letter to say how much more I am enjoying *The Episcopalian* the last couple of years. As a resource for us lay types, your annual catalogues are marvelous! I have used the calendar for a number of years. Other features that come to mind are the series on the "Purpose of Christianity," some of which I still have, and the excellent article on the Church in Liberia by John Gay and his wife spent a year in our parish, so the article was especially of interest to us.

I like Louis Cassels, so that's another regular feature I look for. I don't think women should be priests, so I'm a little tired of all that pro and con; but I guess it's timely, and I try to take it in stride.

I am a GFS advisor for my parish and also newsletter editor. I have used many of your features, such as "Spangled Churchman" and "Know Your Diocese," in our GFS Symbol Program. I have suggested your articles from time to time in our newsletter.

I am always amazed that more Episcopals don't know about the magazine, but I am a fan and thought you should know that. Thank you again for lots of good reading.

Martha Killefer
Corona del Mar, Ca.

HISTORICAL HELP WANTED

We are trying to collect photographs and biographical material on the early rectors of Christ Church, St. Louis.

Continued on page



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JOIN THE PARADE

Thoughts for Lent based on four
familiar words from the Lord's Prayer

by John B. Coburn

To be delivered from evil is to be delivered from any force that prevents us from living fully, wholly, completely. It is to be delivered from death. That is our prayer.

To ask to be delivered from death may seem to be asking for something impossible. We all die. Everything created sooner or later withers, decays, returns to ashes and dust. So to make such a petition seems ludicrous.

The prayer would not, however, have been given by Jesus to His disciples, and thus to us, if He had not meant it to make some sense. Let us see, therefore, what sense we can make of it by trying to relate the elements in our life which inhibit our living fully with the elements in His life which led to His death; and then we shall see what the reality is in such prayer.

To do this we have to begin with an exercise of the imagination. The truth that lies behind the mystery of existence is often illumined as much by imagination and intuition as it is by reason—especially if the imagination and intuition are not irrational and are supported by faith.

Imagine that your life is best described as a parade. It begins somewhere, passes the reviewing stand at some point, and finally disbands. Imagine that the parade passes along an avenue that is 100 blocks long. Your life began somewhere around the first block, was pretty well formed by the time you reached the thirties. Since then you have marched along more or less in step with others and with yourself. Now you are in the fifties and passing the reviewing stand.

As you pass the stand, a question begins to form in your mind. Where is the procession going? Where are *you* going? Just what exactly is it you have in mind to accomplish before you disband? What goals do you have anyway? Are you pleased—as you look at the backs marching ahead of you—with the direction the parade, your life, seems to be taking? What do the prospects look like? Do you feel that the best is coming up, and you are pretty excited about

it, or that the best has already been?

Do you yearn for “the good old days” when life was just opening up and you felt as free as a bird when you knew you were going to make it a really triumphal procession? Do you wish you were back somewhere in the twenties or thirties and could start all over again?

As you look up the avenue—twenty or thirty blocks yet to go—do you feel up to marching them? Do the blocks look longer and longer, so long that you wonder if you will ever make it to the end? Could they tantalize and beckon you, promising life even more exciting and significant than it has yet been?

What do you look forward to when the parade is over and you disband in the eighties? Do you think you will stop in at the first neighborhood bar you come to and have a cold, refreshing beer with your friends? (How many beers? How many is too many?) Or do you think when it is all over you will just go home, pour yourself a martini—how many?—have dinner, and then plant yourself before the tube for the rest of the evening, the rest of life? Or do you anticipate most of all getting together with all the people you have loved most and being content just to be with them and then together doing whatever naturally, freely comes to mind?

So, the question is, do you like what you see ahead? Do you see anything ahead? What, if anything, do you feel developing within you? In a word, where are you going?

Now as you ponder this question while (still in your imagination) you march by the reviewing stand, consider three reflections about the parade you are in.

The first reflection is this: Nobody ever asked you whether you wanted to join the parade. You did not volunteer for it. You never had any choice. You simply, suddenly one day found yourself in it almost as though you had been shoved into it.

You will not be consulted about ending it either, not about how you will end it or when (unless you

decide to commit suicide, which raises the question whether you decide or the decision is made by forces within you that you can no longer control). The time and place for the disbanding of the parade is not a matter of your free choice.

It is curious that we join the procession and likewise usually leave it without our willing to do so; yet the procession is all we have.

The second reflection is this: Not only does a great deal of life—all life in fact—go on without our willing it, but much of it goes on *against* our wishes. We learn early on that we just are not going to be able to get our way all the time. "Life," it has been said, "is what happens to us when we're making other plans." As we grow older we discover that this crossing of wills, this conflict, is at the very heart of life, the character of life itself.

Furthermore, we come to see that the deepest conflicts, the most painful ones, are our own inner conflicts, because they are conflicts of loves. They provide the central struggle in life. Then we discover, if we are fortunate, that often it is the bearing of those conflicts that makes life mean most (perhaps mean anything); that the bearing of them with grace, and if possible with humor, is the mark of the mature, growing human being.

Finally, we realize that the resolution of our conflicts is not so often something that we do to resolve them but is simply what happens to us. The resolution of them comes precisely because we cannot get our way. *Life gets its way with us.*

So. . . you have to settle for a little dying sometimes. You do if you are going to live. You have to be willing, at least from time to time, to die to getting your own way.

That is the only way, for example, that a marriage ever works: a husband and wife both willing to die in some measure to their self-will. Without that kind of dying there is no life in marriage. The marriage dies.

When a friendship dies, the only way it can be restored is for someone to say, "I am sorry." That takes some dying to pride, to insisting upon being right all the time, to any illusion of being perfect. But once that dying takes place, reconciliation can take place and friendship can be renewed, even enriched.

This is how most relationships are retrieved from death to life. Parents sometimes recapture children who have broken away by confessing that they now have died to any idea that they were ideal parents who always knew what was right. To make that clear to your child is a humbling experience.

Sometimes the only way to make life possible is to die to pride, to insisting upon getting your way, to any illusion that you are so much better than another. Maybe the fact that life goes on so often

against our wills is its saving grace—the fact that saves us!

And the third reflection: there is a curious relationship between the fear of living and the fear of dying. Coming to terms with life depends so often apparently upon coming to terms with death. Once we have accepted death—our death—the freer, it seems, we become to live. If we cannot accept death, it is hard to live.

It is hard to love. A young man says, "I'm afraid to let myself go in love for this girl. If I did I'd lose control of my own life and that would kill me." He is dead right! He *would*. That is the way love is. You have to be willing to let yourself go; you have to be willing to lose control over your own life; you have to be willing to trust love. Not only is that the way love is, that is the way life is. You have to trust it—all of it, including its ending.

Acceptance of death makes it more possible to accept life—the good and the evil, the conflicts, the defeats as well as the victories. This is trusting the whole parade, everything and everyone in it, and therefore taking one's place in it with confidence and hope. It means marching toward the goal where disbanding may not mean the end of life but its fulfillment.

In our best moments, when we have really sacrificed ourselves for another and done so gladly, we know that the parade is worth every effort, and we are happy to be a part of it. We experience our greatest power for living when we are willing *not* to get our own way because we love another. That sacrificing love is called atoning love. That is what life is all about.

The key to that life we see in Christ's death. It was a death prompted by love so that men might live. There is in that death, once we have experienced anything like it in our lives, a power which speaks for itself. When we are in touch with Christ's death, whenever we live it, however inadequately, we are in touch with an ultimate power which is the reality embedded at the heart of the universe, shown by Christ in His dying which brings life.

The cross is the symbol of all this. It is at the heart of living because it has embraced dying. It points beyond itself to a new life, a new heaven, a new earth, for on it is the One Who was placed there at the end of His pilgrimage for insisting not upon His own way but God's. So, obedient to love, from that cross He reigns forever.

When we pray, then, "Deliver us from evil," we pray simply that in Him we may be delivered from death and so not be afraid to live in love. Our living that prayer helps us become Him: He *is* our prayer.

We have, then, *already* been delivered from death. We have been delivered from all fear of death in Him. He has destroyed death by His atoning love. That is what the procession, the pilgrimage, the parade is all about. ◀

Making the impossible dream come true

Oscar Carr and friends make history

An Office for Development was a new undertaking authorized by the General Convention at Houston. Oscar Carr, Jr., was appointed a member of a committee by Presiding Bishop John E. Hines and House of Deputies President John B. Coburn to select a director for the new office. At a rump session, other members of the committee decided Oscar Carr was the man for the job. His office has been working at a steadily accelerating pace over the last two years to help Episcopalians find out what they want to do, vote a program and budget to do it, and then do it. So far, over 6,000 leaders in ninety-one dioceses have been asked and have answered questions about what they believe the Church ought to be doing. Mr. Carr, interviewed in his office in early February, traces the main outlines of what are his hopes and plans for his Church's future.

—The Editors

DELL: Some people are saying a miraculous thing has happened: "The Episcopal Church has started to turn around." Do you think that is true?

CARR: It wouldn't take much of a change to have it turn around. If you think back to the Houston General Convention, the anxiety level was extremely high, the credibility gap was probably at an all-time width, and the trust level—parish to diocese and diocese to national Church—had broken down almost completely. We recognized this on the Agenda Committee, of which I served as co-chairman.

Speaking to the plenary session before the formal opening of General Convention, I said, "We have heard the anguished pleadings of those youth, who are still in communion with us, for opportunities to make inputs at decision-making levels of the Church where the decisions affect them and their lives. We have felt the pain of separation of minority ethnic groups who feel

they are being treated as second-class members of their own denomination.

"We have been exposed to the despair of the pietists who don't believe the corporate Church should be involved outside the church building, who wish the Church to be a religious sanctuary apart from the anguish of the world. We have listened to those who say that whatever the Church is doing in the world, it is not nearly enough. Some of them, with more of God's spirit than I, have left the institutional Church to serve Him in what they consider more meaningful ways.

"We have shared the feelings of those who can hear the moans of the dying above the sound of mortars in Southeast Asia. We have empathized with those who say our theological failure is so profound there is a crisis of faith, not only in our denomination, but throughout this land.

"All these persons, however, share concern for and love for God's Church. All cry for the manifestation of apostles and prophets with authentic Christian voices. All cry for peace, unity, and reconciliation. *What justice is to law and order, purity is to unity and reconciliation.* Without purity of purpose in this Church, peace is but programmed armistice and unity is but a temporary coalition."

So, at that point, we believed something had to be done if we were going to reconcile, to get some purity of purpose, in a collaborative style all the way from the grass roots through the national leadership of the Church. I think the beginning of the turn-around was the creation of the Office of Development which was charged, along with the Executive Council, with this specific responsibility: "Give the grass roots a chance to be heard." It started then as a slow progression. Today I think it has

become a crescendo.

DELL: It certainly started with Houston, but hasn't something else been happening between times?

CARR: Well, we started with the Bishops. One of the things I've learned from my experience in the Church is that a bishop need not necessarily be against a program for it to fail. If he's just neutral, the program has little chance in the diocese. He's got to be for it. And having this in mind I determined to meet with every diocesan bishop in this Church.

We did this with six regional meetings across the country, from San Francisco to Boston, and in Greenwich where I met with the overseas bishops. We presented our program to small groupings of bishops and spent a day with them. When we got their support they then invited us into their dioceses. We suggested the sort of people they might have when we came, but we had nothing to say about who was there. They were *their* people gathered for *our* meeting. Next, we gathered a group of 101 persons in Chicago in September 1972. It was made up of church members-at-large, Executive Council members, and staff members, and it's the finest gathering of church leaders I have ever attended between Conventions. With a common purpose these people went in teams of three to ninety-one of the ninety-two apportioned dioceses of the Church. They worked with a sincere belief in the contribution the others could make. There was no adversary position between the staff or the Council or the church members-at-large who had been asked to serve. I think just these ninety-one visitations themselves, in which we traveled 463,635 miles, got a lot of publicity, a lot of diocesan press and a lot of church media. It showed that the Executive Council was serious. Of course there's still skepticism about whether

by Edward T. Dell, Jr.



the Executive Council will respond to what the Church says. The process itself will finally determine whether that skepticism is justified or not.

DELL: How many people from each diocese met with them?

CARR: We estimate an average of about sixty to seventy meeting on the first day. That's a total of about 6,000. That first day the team explained the process and did some exercises to gather the data. The diocesan group was asked to carry that exercise, or a revised exercise similar to it, as far down the diocesan structure as it could. The group was asked to write a report at the end of thirty days on the climate of opinion of the diocese regarding mission, priorities, and funding and mail it back to us. I would estimate that more than twice as many people participated in these further diocesan meetings.

This material was then digested, put on a three-page form, and mailed back in to us. We have compiled it, and it's now been sent back into each diocese so they can use it for reference or however the bishop sees fit. Everything we have done has been a concerted effort aimed at closing the credibility gap—recognizing that the credibility gap is there and the trust level is low. We have consciously tried to build communication into every step of the process so they will trust it.

DELL: So, in effect people in every diocese have gotten together and considered priorities for the future life of the Church, made their choices, and told Executive Council exactly what they are.

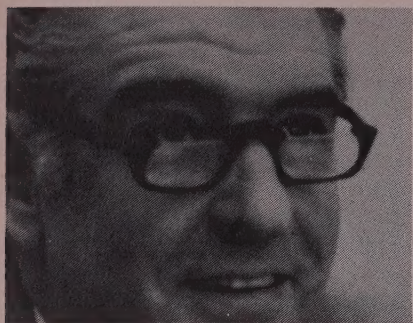
CARR: That's correct. We're trying to put together a program and budget for Louisville for the next triennium or biennium that the Church can wholeheartedly and enthusiastically support.

DELL: In other words, you asked the folks what they want to do and now the Convention will decide.

CARR: That's important, Ed, to always remember that no matter what the development office does, or the Executive Council does, or the program and budget committee does, in the final analysis the elected deputies at General Convention will make the decision.

DELL: What are some of the major findings of the report?

CARR: Well, a clear pattern emerges from the diocesan statements, at least to me. What I'm saying here, however,



is not the result of studying these reports in major detail but in being familiar with the process, traveling thousands of miles myself, and mixing and mingling with people around the Church.

With few exceptions churchmen are in almost total agreement that a major change in emphasis is needed in the General Church Program. This does not appear to be primarily a negative reaction to the present program but rather a positive call for response to other fundamental needs within the Church and within its people. Apparent throughout the statements is a consciousness of a spiritual awakening within and outside the Church, provoking both individual and corporate desire for the faith, knowledge, and skills to know Christ and to make Him known by both word and deed.

The diocesan statements can be summarized, I think, on the mission part of the exercise as calling for a General Church Program which places primary emphasis on aiding and equipping local congregations through national Church resource and switchboarding.

I think the following five major categories are clear mandates from the Church. The first category, and the need expressed most often, is in the field of Christian education and is fairly well defined by the dioceses. The need expressed is education for all church people—clergy and laity, adult and child—in what Christianity is, what the Christian life is, how one grows in Christian faith and commitment, and how to express,

proclaim, and live the Christian life in today's world.

The second most interesting thrust is in evangelism, and, of course, we know spiritual happenings are taking place inside and outside the Church all over. This word is not as clearly defined. The respondents just say it's expected that a commitment results in witness, but they also express a need for help with the "what" and "how." The key here is involvement, and they want it on a much larger scale than an evangelistic style. Not an eighteenth or nineteenth century individualism and emotionalism, but in a twentieth century manner.

The third thrust is renewal. They think mission starts with renewal of people, and we need a program to minister to ourselves pastorally. Whether or not the General Convention Special Program and the Indian, Hispanic, and youth generation effort have been maintained with as large a portion of the General Church Program budget as people think they have, the Church at large seems to feel we have not spent enough time maintaining our own. And they want to see this done more in the future through education and evangelism and renewal.

Now the fourth major thrust, to which 47 percent of the dioceses spoke, is meeting the needs of others. This social thrust is through those groups I just mentioned. I think three things are profoundly important. First, it's rather interesting that the learning of the Church has been very broad-based since 1967—since the Seattle Convention and Bishop Hines' historic address. If there's a mission imperative now in this Church to meet the needs in body and spirit of those outside the membership—and now this is recognized across the Church in general—the Church is extremely dissatisfied with the way that mission has been administered.

They think there ought to be more local involvement, more diocesan involvement, and they think all these programs, about 25 percent of the dioceses think these programs, ought to be brought together in some coalition style. They have operated rather independently in the past triennium, and they don't think they should any longer carry a "Special" designation.

The fifth broad subject is communication. They want some changes in the area of communication. They don't feel *The Episcopalian* is reaching enough families. They are dissatisfied with what they see coming out of Seabury Press.

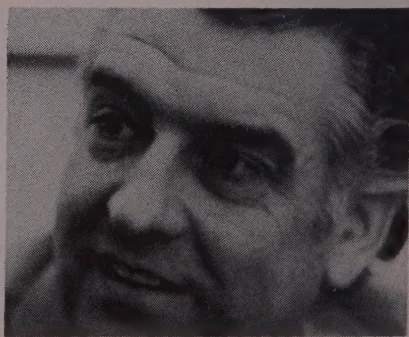
To make a radical change in this area, as you know better than I, is going to cost an awful lot of money, and whether they are really committed to this cost of communication into every Episcopal home remains to be seen.

I think these five thrusts, which represent reports from one-third of the dioceses in communications and up to two-thirds of the dioceses in education, are fascinating because they are so far ahead of all the other needs. None of the other categories has as much as 5 percent of the dioceses supporting them.

DELL: Oscar, what about the people in the pew who didn't get to go to the diocesan meeting? Is there any way they're going to have a chance to react to what their diocesan people said?

CARR: Most of the diocesan newspapers have given a lot of publicity to what their diocesan groups said. To say the people could react is to presume they will read their diocesan newspapers, which may or may not be true. If those representatives of dioceses are responsible, they will get in touch with their people before they go to Convention to discuss what's going to be proposed and get an expression from their constituents.

We can't deal with that problem from here; they can. But at the same time, if the diocesan group which sends in the "climate of opinion" of their diocese does not truly reflect the sentiment in that diocese, and a general church program is adopted which agrees with what they suggest, then when the grass roots



people in that diocese object, they are at least not objecting to the general church program at the national level: their objections are also against their own diocesan body.

DELL: Do you have any ideas about what General Convention will do with these priorities, or is it too early?

CARR: Well, our priorities were sum-

Continued on page 59



Christian Talent Sampler

We live in a time when people are discovering their hands. Whole generations of people were intimidated by a technological society. We've lived with it long enough now to have made two discoveries: 1) that human beings need more sustenance than a do-it-staple-or-fold culture can offer and 2) that we can harness technology's spin-offs for human celebration. We can grab the new printing processes, the new fabrics and dyes, and the easily accessible how-to-do-it books and discover God gave us more talent than we

dreamed.

In the process of doing that, we learn something about our faith. To create a banner which says something, you have to know for whom and what you want to celebrate.

Aunt Jane, a Kentucky mountain woman, said a long time ago what some of us are just now learning.

"If I could jest git up in the pulpit with one of my quilts, I could make life a heap plainer than parson's makin' it with his big words.

"To make a quilt, you start with caliker; you take whatever you have on han'.

"When it comes to cuttin' out the quilt, you're free to choose your own pattern. Two persons will take the same pieces, but the quilts will be jest as different as can be.

"That's the way of livin'. The Lord sends us the pieces; we can cut 'em out and put 'em together pretty much to suit ourselves. There's a heap more in the cuttin' out and the sewin' than in the caliker."



Above: the patronal banner of St. Stephen. Left: The Rev. Ralph Cascarden, at loom, consults with the author about his parish.



This reversible chasuble is one of Vienna's applied designs.

Weaving a Fabric of Faith & Work

What better way for a priest to demonstrate "life is a unity" than to live that way?

On Detroit's far eastside, improbably located around the corner from the exotic A & K Domestic and Imported Foods and across Warren Avenue from the Sahara Shish-kabob, is a doorway marked Opus Anglicanum.

Walk through a dim foyer and up a steep flight of stairs and you are in one of the most remarkable workshops for vestments, frontals, copes, and mitres in the Episcopal Church. Opus Anglicanum, Ltd., is a two-man firm created by the Rev. Ralph Carskadden, 32-year-old Episcopal priest, and Steven Iverson, 26, a weaver.

"We're not a mail-order house," says Father Carskadden. "You mustn't mail in an order for four chasubles in the basic colors."

Indeed, with St. Francis brooding over a corner garden and the smell of freshly brewed coffee, the second-floor studio, which used to be a dentist's office, bears little resemblance to a mail-order house.

"We talk with our clients over food and drink and try to get to know them as persons—as well as possible patrons. We like to get as total a picture as possible of the life of their community so what we are commissioned to create will contribute to that community's life," explains Father Carskadden.

Down a long hallway is the oratory where he and Steve Iverson sing the Daily Offices and, from time to time, celebrate the Holy Eucharist. A batik banner of Our Lady—Father Carskadden's first effort at banner making—graces the wall.

"What are we all about? We can only answer that the faith for us is not simply cerebral. Life is a unity,

worship being a part of its fabric and not a pious adjunct," says Father Carskadden.

In addition to his work at Opus Anglicanum, he is responsible for coordinating services and for Christian education from grades one through six at Christ Church, Grosse Pointe, Michigan.

"Ralph and Christ Church are good for each other," says the Rev. Arnold A. Fenton, Christ Church's rector. "Adults—but especially our youngsters—benefit from his sense of liturgy and his use of the arts in religious education. On the other hand, we try to provide for him a context in which his creativity can find expression."

Perhaps one of the most engaging of Opus Anglicanum's commissions is a patronal banner for St. Stephen's Church, Wyandotte, Michigan.

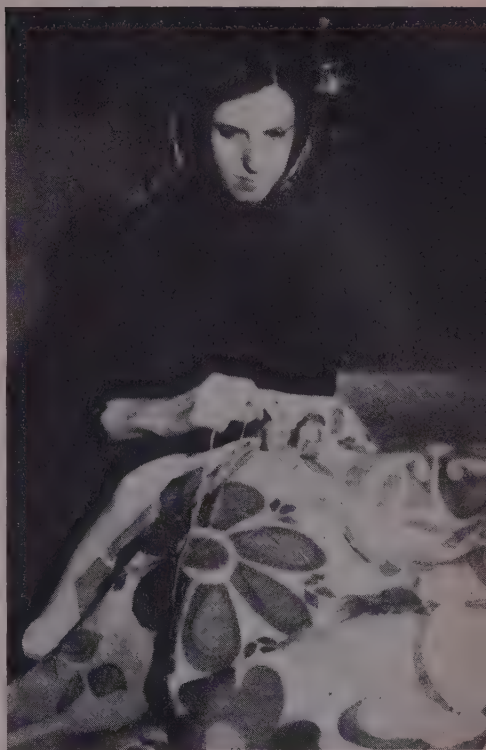
Wyandotte is a down-river Detroit suburb, dominated for many years by a large chemical industry. So there on the banner is Stephen, deacon and martyr, on the banks of the Detroit River with the "salt works" behind him, the stones of his martyrdom in the foreground.

Five massive banners made by Opus Anglicanum formed the backdrop at Michigan's Cathedral Church of St. Paul for the 1971 consecration of the Rev. H. Coleman McGehee to be Bishop Coadjutor.

Mr. Iverson, whose first attempt at sewing was "the draperies I made for my room in college," is presently working on a frontal for St. Mark's Church, Storrs, Connecticut.

The unity of life the two men seek is all here—working, eating, conversation and prayer, combined in a chalice of quiet, steady, creative joy.

All in the midst of Detroit city, A. D. 1973.



Vienna (above) works on a chasuble for Bishop Paul Moore of New York. Another one she made for the Rev. William Wendt is shown opposite page, bottom.

Celebrating with Vienna is a joyous, colorful occasion.

Vienna Anderson doesn't use her last name, but her first is known throughout the Church. Vienna designs and creates wall hangings, banners, vestments, and multimedia shows with slides and tapes. A communicant of St. Stephen and the Incarnation, Washington, D.C., she began making vestments ten years ago as ordination presents for friends. She is currently designing the visuals for the Louisville General Convention's opening service.

Beehive equals a cari

A true story of how four women planned a surprise, found love, and gained a godson.

"One day we realized all the pieces were fitting—and something was happening to us. These gals had been my friends prior to this undertaking, but now our Christian love was working in a way we could all see and feel. Joy to the World! Joy to You and Me!"

That's the way four women, who began a year ago to create a

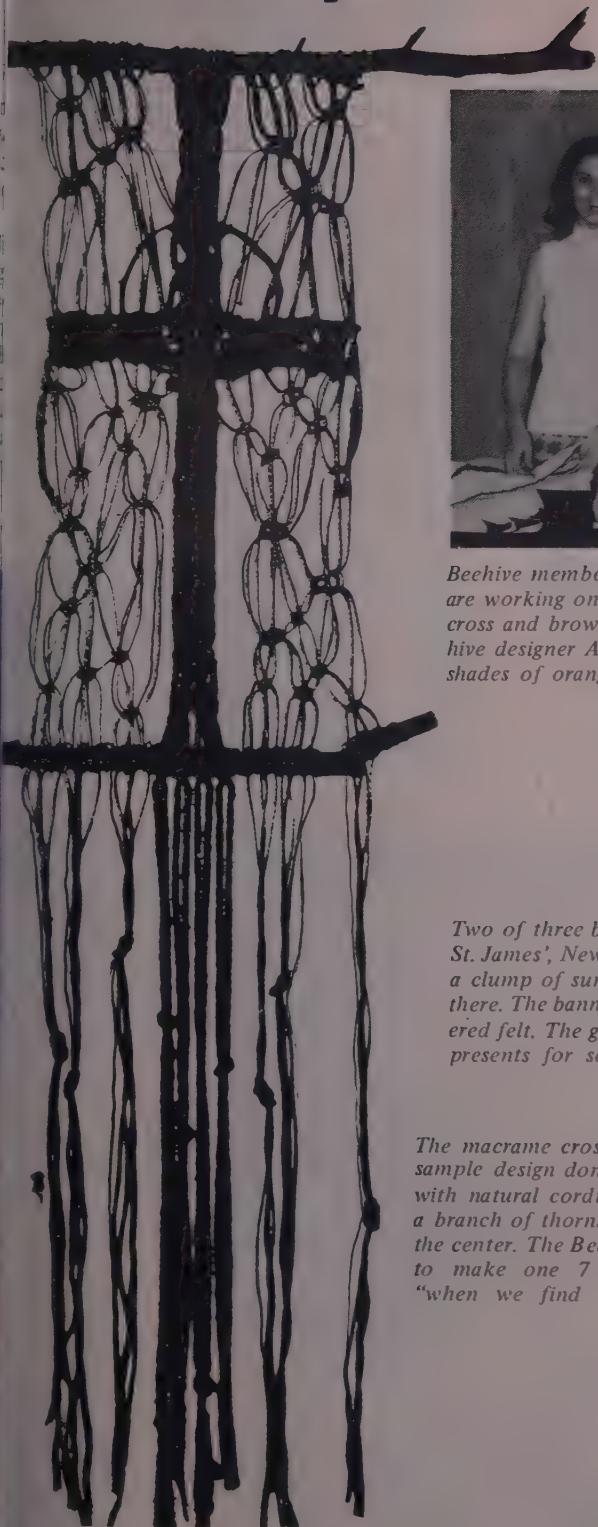
surprise chasuble for their rector, feel about their work. In six weeks they finished two chasubles, eight stoles, a burse and veil, lectern and pulpit hangings for a sanctuary dedication at St. Alban's, Indianapolis, Indiana. Though the service was joyous and colorful, the best part of their undertaking was just beginning. The experience started The Beehive, an active community of Christians.

Members of The Beehive became godparents when Alice Pollock, Beehive designer, took her son to

be baptized at St. Aidan's, Hartford, Wisconsin. They gave two baptismal banners to the church in thanksgiving for their new godson.

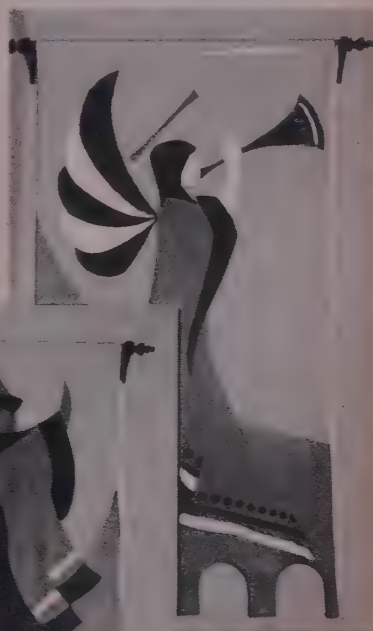
The Beehive always consults with people for whom they design in order to evaluate the atmosphere of the setting in which the vestments will be used. "Eventually we would like other people to make their own vestments," says Beehive member Dee Hann, "so they can experience the joy we've found in working together."





Beehive members Sara Bennett, Sue Quimby, and Dee Hann (left to right, above) are working on a Lenten chasuble of homespun material which will have a black cross and brown thorns. On the wall behind them is a paper pattern made by Beehive designer Alice Pollock, shown (right, above) working on a macrame design in shades of oranges and pinks which will form a full collar for a yellow chasuble.

Two of three banners (right) The Beehive did for St. James', New Castle, Ind., were called "vivid as a clump of sunflowers" by a visitor to a service there. The banners are 4 x 7 feet and made of layered felt. The group also did banners as Christmas presents for secretaries in the diocesan offices.

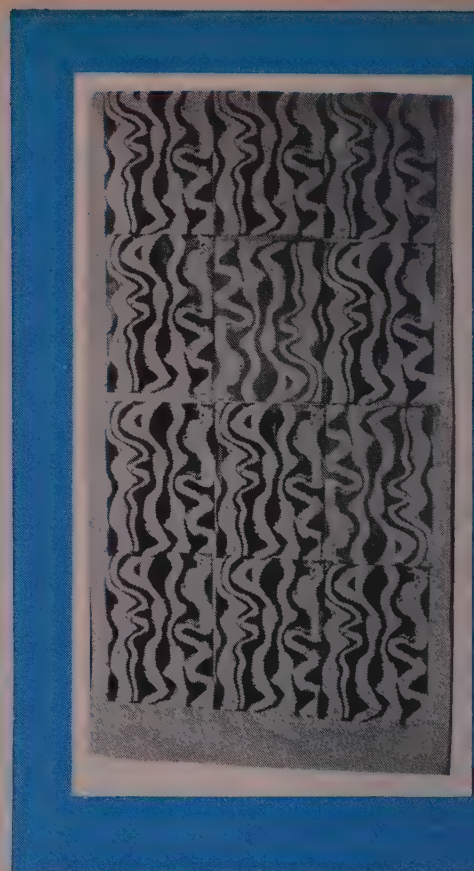


The macrame cross (left) is a sample design done in purple with natural cording and has a branch of thorns twined in the center. The Beehive wants to make one 7 feet high, "when we find the time!"



ev. John G. Barrow (left) and Canon R. Stewart participated in the St. Alban's dedication, wearing beehive creations. The butterfly is a resurrection symbol, and the rainbow signifies a quest for peace.

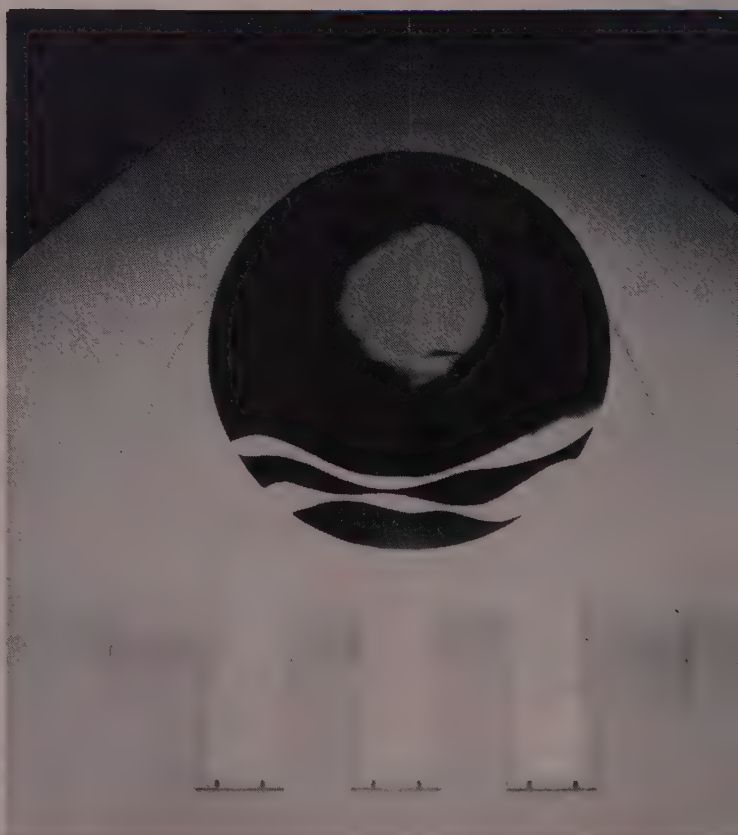
new ways to say Alleluia



St. Andrew's, Yardley, Pennsylvania, has a six-foot-in-diameter fiber glass disc suspended over its altar as the most striking example of this parish's designing and crafting efforts. Done by Richard Kemble, a Yardley craftsman, the disc is entitled "Light Breaking Through Darkness" and is yellow, purple, green, and clear.

Linda Desmond, a parishioner and professional designer, makes chasubles for the rector, the Rev. Frank Griswald, himself a craftsman who did the "Wind and Fire" applique banner pictured here. The parish has several silk screen banners designed and constructed by Betsy Lahaussais.

"The basic design of the chasuble is over 2,000 years old," Linda Desmond observes. "But with new dyes and fabrics, we can now express alleluias in color."



Christian by design

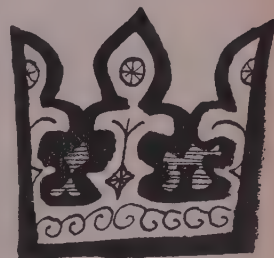
Tom Goddard is an artist/illustrator with a long history of work for the church. He first encountered liturgical art while stationed with the Army near Sapporo, Japan, in the 1950's, where he did a series of drawings of the chapel at Hokkaido University's student center.

After the Army, Mr. Goddard "tested his vocation" at Holy Cross, West Park, New York, where he designed liturgical cards and worked on the monthly magazine. He left Holy Cross to pursue an art career which never quite managed to free itself from the Church.

"I was invited to come to Hillspeak,ureka Springs, Arkansas, [and I] only expected to stay a few days but stayed about three years altogether," Mr. Goddard explains. Doing artwork here, he designed several book jackets for Seabury Press and Morehouse-Barlow and eventually ended in the Communications Department of Executive Council in New York City.

Now a designer for American Education Publications, Mr. Goddard does spot art for *The New Yorker*, *Hillspeak*, *Gourmet Magazine*, the *Saturday Review*, and *The Tennessee Churchman*, Tennessee's diocesan newspaper. He has just finished this year's Good Friday Offering materials for Executive Council and a book jacket for the Episcopal Book Club.

He and his artist wife, Ragna Tischler, work from studios in various rooms of their colonial home in Hingham, Connecticut, where they also find time for collecting antiques, herb gardening, classical music, and caring for their 16-month-old son.





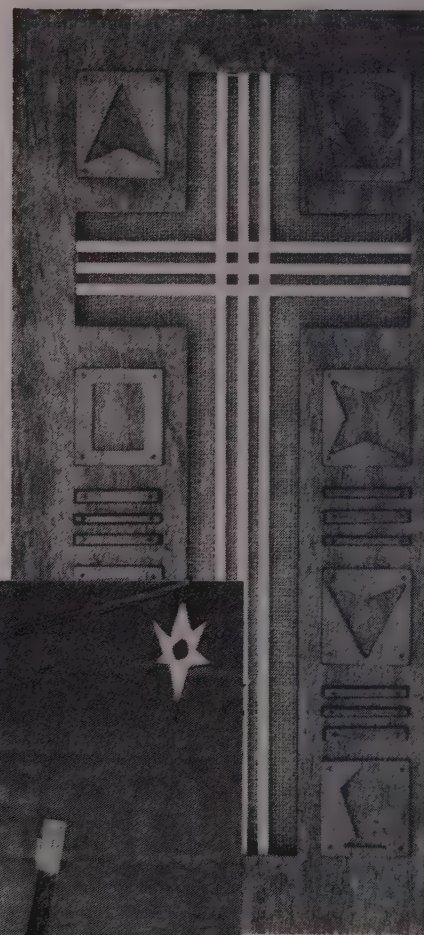
Sculpting their faith in wood

Doris and Bart Bartels are a husband and wife team in Gatlinburg, Tennessee, who create contemporary craft items with religious significance.

The Bartels work chiefly in wood, often combining the warmth of the wood grain with contrasting textures of metal or ceramic mosaic. Doris does the designing; Bart works out the mechanics of her creations.

The Bartels have crafted a loaves and fishes plaque, one of the few designs they've done in quantity. A large panel done in the same theme hangs in a Presbyterian church in Milwaukee, Wisconsin, one of their former hometowns. It is made of rosewood from India, brass from Pennsylvania, and holly from Alabama.

They decorated St. Timothy's, Kingsport, Tennessee, which involved selecting paint, carpet, and pews and designing and crafting the baptismal font, office lights, altar rail, pulpit, and lectern. They also designed the interior of Tyson House, the Episcopal Student Center at the University of Tennessee.



Up to their needles in beauty

Everyone at Trinity, Tulsa, gets into the crafting act.

Trinity Episcopal Church, Tulsa, Oklahoma, celebrates parish life with colorful vestments, handcrafted church furnishings, and ecumenical outreach.

When Trinity's rector, Dr. Curtis V. Junker, was Canon to the Ordinary in Dallas, Texas, he led a group of eleven women members of St. Alban's Garden and Service Guild into a group they called "The Sewing Grandmothers." The group met weekly with priests who brought requests for vestments; at these sessions each priest signed a parchment tablecloth, and the women later embroidered the names, making a colorful record of their wing ministry.

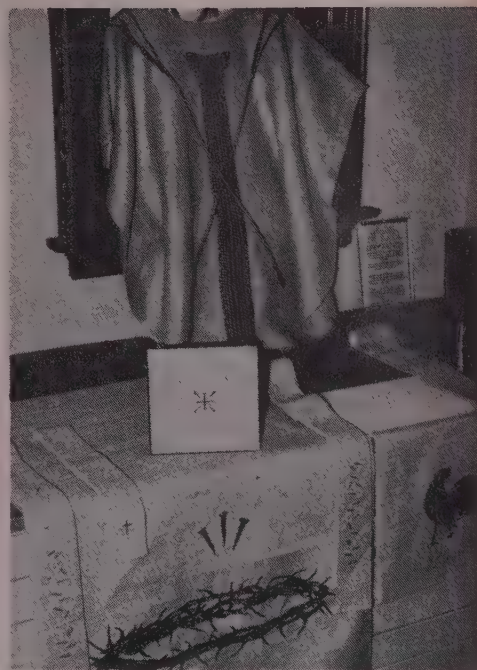
When Canon Junker went to Trinity, Tulsa, in 1958, a purple silk cope with the inscription, "Made Especially for You by the Sewing Grandmothers," went with him. Since then the Sewing Guild of Trinity, under the leadership of Mrs. Aileen Tillotson and Mrs. Melia Allen, has enlarged the parish's collection of handcrafted furnishings.

Trinity Church is custodian of

the Oklahoma Ecumenical Mantle, first used during Epiphanytide 1969 at a "Celebration of Unity," an ecumenical event held in Tulsa. Later it was worn by National Council of Churches' president Cynthia Wedel when she preached in Tulsa at an ecumenical service. Last year she placed it on the shoulders of new NCC president, Dr. W. Sterling Cary, in Dallas. Of alternating blue and green panels of Tanjong material, the Mantle features the Waters of Baptism and the Ark of Salvation and five embroidered fish.

The Trinity guild, inspired by the Mantle, ordered similar material from Grosse's in London, took a theme often used in stained glass, and designed the Tree of Life chasuble which caused excitement at the Houston General Convention.

The pictured Lenten array, designed by the guild, includes an antependium which portrays a crown of thorns; a chasuble featuring the column to which Christ was bound and two whips extending over the shoulders, a pulpit fall



with a rooster, and stoles embroidered with thirty pieces of silver and other symbols.

Seven women in the parish designed and made a Tree of Life altar pace rug. Others did sanctuary kneelers and cushions for the sedilia and bishop's chair. Yet others designed and made "Around the World Banners" for missionary outposts as well as for the home parish.

The parish's high-schoolers designed a chasuble illustrating "Bridge Over Troubled Waters" and another entitled "Celebration." They are now designing an antependium for the "Upper Room of the Holy Family" and a colorful covering for the oblation table.

Trinity uses specially designed and printed paper placemats they make themselves with themes such as "Celebrate Life" and "Taste the Sunshine." One placemat used for House Communions has the inscription, "Prayer Links Christians Around the World—Open Wide Your Door."

DICTIONARY OF TERMS

Antependium—a cloth hung in front of the pulpit, lectern, or altar; when in front of the altar, it's called a frontal.

Bishop's chair—a chair on the Gospel side of the sanctuary for the bishop's use when he is on visitation.

Burse—a square pocket or purse placed over the veiled chalice and paten before and after Holy Communion.

Chasuble—a sleeveless, oval-shaped garment placed over the celebrant's head; it represents the royal robe Roman soldiers derisively placed on Christ.

Frontal—a cloth hung in front of

the altar, usually reaching the floor.

Sedilia—from the Latin *sedile*, a seat; a series of seats, usually three, placed on the Epistle side of the sanctuary for the clergy—originally the celebrant, deacon, and subdeacon.

Stole—a long band or scarf worn around a priest's neck with ends hanging in front; a deacon wears his stole over the left shoulder and tied under the right arm; the stole signifies the yoke of Christ.

Veil—(1) the fine white linen covering for Communion vessels, referred to in the Prayer Book as fair linen cloth; (2) embroidered silk covering for Communion vessels, usually in color of season or day



Stapled-and-painted cardboard makes a Noah's Ark prop for a religious musical.

SUMMERTIME SONGMAKERS

Choral Music Weeks is a six-year-old Diocese of California program which gives youth and adults an opportunity for a unique musical experience. At El Rancho del Obispo, the diocesan conference center, participants receive professional direction from diocesan volunteers and musicians in residence.

Designed originally to allow young people from small parishes to come together in groups large enough to sing and play larger musical works, the program has third to eighth graders the first week and highschoolers the second. Adults are invited both weeks as participants and observers. The pictures on these pages were taken during last year's programs.

Last summer the younger members produced what may have been the national premier performance of "100% Chance of Rain" by Walter S. Horsley, a jazz cantata for young singers. The old group performed the Tellemann cantata "Laudate Jehovan," Purcell's "Bell Anthem," and the opening chorus (Praise the Lord with one consent) from Handel's "Chandos Anthem IX," all with string accompaniment.

Participants celebrate the Eucharist each day, using music of all styles and periods. In 1972 the groups also sang new and old liturgical music and folk music and performed instrumentals and shorter anthems.

Plans for this summer include expansion and the production of a full-length folk opera.

—Edgar G. Parrott,
Dean of Choral Music Weeks



Young instrumentalists practice their parts for 100% Chance of Rain.

Smith of San Francisco rehearses young musicians in George Frederick Handel's Chandos Anthem IX.



Dr. Robert M. Finster of St. John's Cathedral, Denver, puts a chorus of seventy through their paces to prepare for a public performance.



Birth of a Frontal

DATE: September 19, 1972
TO: Future St. James People
FROM: Janet Ask

What should be on this Frontal? What will speak in the language of today and to the future? The world should be the central figure. What are the hopes of this world? Love, Peace, Joy, Stewardship, Communities, and the survival of the Church.

I selected a lion and a lamb to represent Love and Peace. . . a clown for Joy. . . a jungle with a giraffe for Stewardship of natural resources. . . the Community scene with the Church as focal point.

I'd never done anything like this before. Could I do it? If the Lord wanted me to do this, He would have to guide the needle.

A friend suggested God's hands to support the world. None of the yarns I had was the right shade. I worked the hands, but the color was bugging me. Then one Sunday morning while preparing for church, it finally dawned on me: I was thinking Christ's color and saying God. Who knows what color God's Hands are? I could accept this, and they were beautiful. I'm certainly glad I didn't rip them out before I finally got the message. This yarn does not appear any other place on the frontal.

Thoughts while working on the

world—never realized how small the U.S. was, how strange that a nation as small as the U.S. could be so prosperous and so powerful but also have so much poverty and so many problems. After two months I finished the world.

Next came the clown, color and lots of it. What a happy person he was to work. He really was quite easy; I finished him in four days. The clown for me wasn't always a happy person. I remembered the times I had played the clown—not to make people laugh but to get attention and pretend I was something I wasn't. The times I had tried to please—doing so many wrong things.

Then the giraffe—up there above all things except the birds—rather a lonesome life. How many times had I been or appeared to be above others? Missing so many things because my head was up, not down—a week of serious thought.

Now the lamb and the lion. The lamb was the biggest challenge—small but a big problem. I was two full days ripping, re-sketching, and experimenting with different stitches until I was finally satisfied. This happens to be my favorite, perhaps because it took such concentration. During the ten days of work on them I looked to the tree, the lamb, and the lion many times. How could I have their peace and love? The

tree was the answer.

I added the broken dead limb. Could I bend as the live part of the tree had done, or was I going to be the straight but dead and broken branch, not willing to accept change? To bend when necessary, to stand strong and straight when this is necessary. This is peace and love.

Last, the Community with the Church as the focal point—another ten days of thinking. This is where my life began the day I became an Episcopalian.

I came the full circle. Now there is joy in the clown. The jungle with its many animals is beautiful and should be preserved. The lamb and lion bring me the feeling of peace and love all because I found God in the Church. I have found the freedom which God gave me but also the responsibility this freedom brings.

You will note the Church door has no handle. This is a revolving door. We have the freedom to enter, exit, or go around in circles.

Some people pray their lives. I have, unknowingly, worked mine in crewel. This frontal I dedicated to God with love. Without His help it would have been impossible.

Approximate time to complete—twelve weeks—eight to ten hours per day, without a boring moment.

Faithfully yours
 Janet Ask

Tracking the Talent Trend

Church people all across the country use their hands and talents to celebrate and glorify the Lord.



Women of the Freedom Quilting Bee, a crafts cooperative in Alberta, Alabama, stitch and sell the traditional Bear's Paw, Grandmother's Dream, Lone Star, and Coat of Many Colors quilts. Their crafts cooperative, begun in 1966 by the Rev. Francis X. Walter, employs about a dozen women who work their own hours. A brochure of their products is available from the Bee at Rt. 1, Box 72, Alberta, Alabama 36720.



Decorations and Vestments Make Colorful Mass

Members of the arts and crafts workshop of a Diocese of Los Angeles summer program made the colorful decorations and banners used in this Mass, celebrated in Spanish at Loyola University in June, 1972.

The Rev. Jorge Rivera, the Rev. Clifford Gain, and the Rev. Susan Biatt officiated. Vestments belong to the Parish of East Los Angeles.



Albany Women make Tapestry

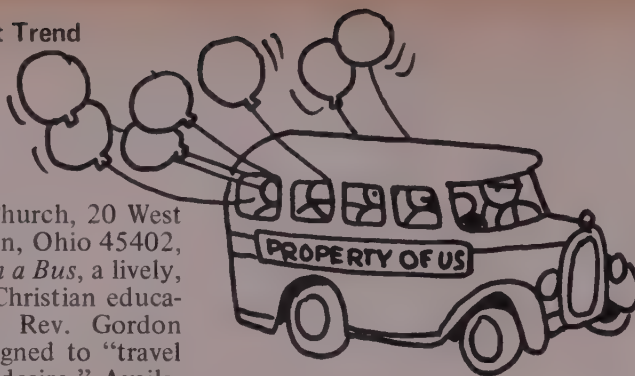
A 12 by 6 foot tapestry hangs over the front door of All Saints' Cathedral, Albany, New York. It shows the laying of the cornerstone, the first bishop of the diocese, and numerous buildings of Albany. The Hudson River threads

its way through the entire landscape.

Five diocesan women sewed the Centennial Tapestry, hung in November, 1972: Mrs. John A. Becker, Mrs. Robert Frink, Mrs. Hans Bauer, Mrs. Appleton Mason, and Mrs. Erastus Corning, II.

Catch the Bus

Christ Episcopal Church, 20 West First Street, Dayton, Ohio 45402, has produced *Us on a Bus*, a lively, 63-page book for Christian education classes. The Rev. Gordon Price says it is designed to "travel any highways you desire." Available for \$2.50 per copy.



Sewanee Presents Bishop with Handcrafted Crozier

When the Rt. Rev. George M. Alexander, former Dean of the University of the South's School of Theology in Sewanee, Tennessee, became Bishop of Upper South Carolina, Sewanee alumni wanted to honor him with a crozier.

They commissioned Lester Finney (center, above), recently retired from the university shop, to make one from local wood. He found some cherry which grew on the Sewanee mountain and turned and shaped the staff. French pro-

fessor Dr. Waring McCrady (right, above) carved the top part into a likeness of the Upper South Carolina seal, including a large V to represent Bishop Alexander's succession as fifth diocesan.

The two men called on another university employee, Ed Dudley (left, above), head of the Wood Laboratories shop, to machine the metal parts from solid brass.

All three craftsmen are active churchmen—Dr. McCrady is a lay reader at Otey (Episcopal) Parish, Sewanee; Mr. Finney is a minister of the Nazarene Church; and Mr. Dudley is an ordained minister who serves Altamont Baptist Church.

resources

All Kinds of Papercrafts, by John Portchmouth. Good resource for church school classes. Hardcover, \$8.95, Viking Press, 625 Madison Ave., New York, N. Y. 10022.

Create and Celebrate, a book of simple crafts by Vienna, the well-known Episcopal vestment designer. Paperback, \$1.95, Morehouse-Barlow Co., 14 East 41 St., New York, N. Y. 10017.

Needlepoint for Churches, by Patience Agnew, who has worked on kneelers for Washington National Cathedral. Includes list of churches with needlepoint, plus addresses for materials. Hardcover, 160 pages, \$8.95, Charles Scribner's Sons, 597 Fifth Ave., New York, N. Y. 10017.

Shout Hooray! Contemporary celebrations by James E. Haas. Paperback, \$1.95, Morehouse-Barlow Co., 14 East 41 St., New York, N. Y. 10017.

RECORDS

The Saints Rejoice! Again, in stereo by the Saint Andrew's Singers, Saint Andrew's School, Saint Andrews, Tenn. 37372. \$5.50 (post-paid).

The Messa Di Gloria, by Giacomo Puccini, performed by the Choir of St. Luke's, Forest Hills, New York. Stereo for \$4.95 from Audio-Video Concepts, Inc., Box 33035, Washington, D. C. 20028.

PERIODICALS

For the Time Being, a publication of the Fine Arts Fellowship of Christian artists. \$10 membership includes a subscription, from Box 1269, Grand Rapids, Mich. 49501.

CRAFTS

Don Miller, Harpers Ferry, W. Va. 25425. Hand-made pewter "to help preserve the dignity of man in a growingly impersonal society." Write for price list.

GAMES

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What we learned from what you said.

The summary of the data gathered by the Office
of Development, the Episcopal Church, February, 1973



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EXECUTIVE COUNCIL of the EPISCOPAL CHURCH

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Oscar C. Carr, Jr.
Vice-President for Development

February 21, 1973

My fellow churchmen,

On behalf of your Executive Council, we herewith submit the Summary Committee Report as the next phase of the development program that began with the data gathering visits to the apportioned dioceses September 11th through December 2nd of 1972.

This report, prepared by five members of the Executive Council elected from its membership, summarizes the data contained in all the diocesan reports which have been compiled, entitled WHAT YOU SAID, and mailed to each diocesan bishop for reference use.

The Church is indebted to the Summary Committee for the many, many hours that went into the preparation of this document, and is exceptionally grateful to the Rev. Gerald McAllister for the additional time he spent in drafting the final copy.

If you desire, please contact me for additional copies of this report, which I am proud to submit on behalf of your Executive Council.

Cordially,

Oscar C. Carr, Jr.

OCC/vtd

Prologue

We recommend that this summary report accompany the booklet of statistical information, *WHAT YOU NEED*, which has been sent to every diocese.

It is also intended that this report go into the notebook for General Convention Deputies. Therefore, in the writing of the report the assumption was made that some deputies would have taken part in the Mission Exercise. An attempt was made to incorporate enough background material, historical and otherwise, to permit a deputy not involved in the church-wide interrogation to read it with understanding.

Further, because this has been a costly investment of the church's money and her leadership time, the results should be widely disseminated. The material cannot help but be useful to many who seek to know the present mind of the Episcopal Church. Much of the material has to do with attitudes, emphases, structures, theological stances, management styles, etc., which cannot always be embodied in a specific program or a dollar budget but yet these things are of enormous importance to the whole church.

The report is longer than was originally envisioned. The length is necessitated by two needs: an adequate explanation to the uninitiated, and the Council's requirement of enough information to effectively discern what the church has said about program and budget.

The Committee acknowledges with thanks the assistance of Mr. Matt Estigan in making the statistical computations, Mr. Oscar Carr for his encouragement and availability as a re-

source person and the Rev. S. Barry O'Leary from the Diocese of Minnesota whose summary of the diocesan statements on mission is incorporated with only minor changes in our report. Full responsibility for the form and accuracy of the reports rests with the Summary Committee.

2. Introduction

A. Historical

The 1970 General Convention which met in Houston created an Office of Development. A few months later the Presiding Bishop appointed Mr. Oscar Carr to a new post entitled "Vice-President of the Executive Council in charge of Development". The Development office quickly determined that its work depended upon the church's having a clear statement of its mission about which there was broad, general agreement. This mission had to be further expressed in specific programmatic priorities. Finally, it was necessary to determine a just and equitable method of funding.

The sense of isolation, powerlessness, and frustration of many in the church made it imperative that the determination of mission and priorities be shared in by the Church at large. For a variety of reasons the credibility of national leadership and of Executive Council in particular has been at a low ebb. All of these concerns led the Office of Development to propose, and the Executive Council to accept as its own, the massive interrogation of the Church whose results are shared in this report.

B. Participation

The data upon which the report is based was secured from 91 of the 92 dioceses of our church. An opportunity was also presented for the overseas jurisdictions to make their input. One hundred and one team members, con-

sisting of bishops, priests, deacons, and lay persons, (affectionately known as "The Chicago 101"!) traveled 463,635 miles in making these visits to gather this data—a greater distance than eighteen circumventions of the earth! These visits were completed between September 11 and December 2, 1972. Teams of three consisting of various combinations of elected members of Executive Council, members of the "815" staff and persons representing the church-at-large visited every participating diocese during the fall of 1972. The teams made their presentation before the group which the bishop determined to be most representative of his diocese. This typically consisted of the members of the Executive Board, the deputies to General Convention, heads or representatives of diocesan organizations and, in some instances other persons from the larger community. A total of approximately 6,000 diocesan leaders attended the meetings led by the Executive Council teams. An additional 10,000 persons took part in the later meetings in deanery, convocations or congregations tailored to broaden the base of diocesan response to the questions posed in the "Mission Exercise." There has never been a greater effort made to hear the church express her concerns. In almost every instance the meetings which began with a measure of skepticism or hostility ended with a heightened level of mutual trust.

In the interest of accurate reporting and of later credibility of the results, each diocese appointed its own Recording Committee which was charged with the responsibility of compiling what their diocese had said in a written report to be completed within 30 days of the time of visitation. Executive Council named five of its members to be a Summary Committee and to perform for the whole church the same function which the Recording Committees performed in the dioceses. The Summary Committee further envisions for itself an advocacy role for the expressed mind of the church during the process of forming a program and budget.

This special supplement to *The Episcopalian* is produced for, and with the cooperation of, the Executive Council's Office for Development.

C. Newness

This comment brings us to a consideration of what is new in the present process. The great new fact is that we are beginning the process of determining program and budget with maximum input from the Laos, the whole church. We have usually started at or near the top of the governing hierarchy and only reached the level of the pew after the final form of the program had been determined and we are seeking funding. The present effort is an exciting manifestation of participatory democracy and of the emergence of a people's lobby within the life of the church.

The practice of starting the process of budget building with program rather than money is increasingly common in church life though still not standard in most places. What is new in this area is the explicit statement of mission (purpose, goal) and the determination of program priorities using this as the point of origin. Mission is usually assumed but seldom stated, with the consequences that specific programs are rarely subjected to the illumination and the discipline of a missionary overview.

The third element of newness concerns the role of Executive Council in the process of forming a program and budget. Despite the fact that the canons clearly outline the responsibility of Executive Council in this regard we have not fulfilled this function in earlier years. In previous years the formation of the program and budget have been largely a staff operation with the results being rubberstamped by Executive Council. The responsibility for this past state of affairs rests with the Council and not the staff. The Council is making an earnest effort to change this past practice. This is new.

D. Format

We turn now to the format of the report. The data determines that there be both narrative and statistics. It is our hope that the report may be produced in such a fashion that the reader may have both the narrative and the supporting statistical material before him as he reads. The narrative will constitute the main body of the report

and the statistics will be a separate addendum.

The mission section is largely narrative with only a small number of figures to highlight the degree of concern for certain aspects of our mission. The priorities exercise is largely statistical, but requires a considerable interpretative text to be more fully understood. The funding section requires little more than simply the mathematical tabulation of the votes cast for the various funding options.

The primary principle, other than accuracy and clarity, which shapes the report is that of parallelism. We are attempting to give back the information in the same form in which offered. By so doing we feel the results will be understood more easily by those whose views are being collated and interpreted.

A word is in order regarding the statistical method used. The first 42 reports were collated by using both an arithmetical average and a median computation. There was so little difference that the Summary Committee instructed that the remainder of the computations use the arithmetic average only. We feel this had no bearing on the accuracy of the overall results.

Most of the dioceses submitted their results in a fashion which made them usable to the Summary Committee. Any portion of a report which was so unclear in content that it could not be accurately interpreted was simply omitted from inclusion in the summary. The statistical computations have been carefully made, and the Summary Committee spot-checked a large enough random sampling of the various calculations to satisfy ourselves of their overall degree of accuracy.

The format of this report was further influenced by the place this material has in the program and budget process with respect to both time and priority. Timewise, this is the first data to become available. Since it is the first it did not seem wise to refine it initially to a dollars and cents expression. Secondly, the entire mission exercise had as its expressed purpose, "To form the Program and Budget 1974 and 1975." It is the conviction of the Committee that the priorities and concerns of the church can be more crisply and clearly expressed by indicating the degree of commitment to a specific program and the general magnitude of the level of funding

desired.

For this reason we departed from the use of either points or dollars to express the mind of the church in the portion of the priorities exercise dealing with new work. We wanted the voice of the church to be clearly heard expressing itself (for example) as having a high (H) commitment to a new and comprehensive program of Christian education and seeking a certain amount of funding. We were fearful that the clarity of that kind of expression might be lost in nitpicking arguments over how much money or how many priority points should be assigned to a particular program. Our task had to do with mission and program priorities first. On the other hand the priorities are finally to be expressed in a budget and we felt the need to express them in such a fashion that they assisted in the creation of a budget. The attempt to maintain a tension between a clear reflection of what the church is saying and a mode of expression that would be useful in the budget building process determined the particular format used in the statistical portion of the report.

In sum, we see the church giving broad form and direction to the program, Executive Council producing a detailed budget expressive of that form and direction, and *the final determination* resting with the General Convention. It is the conviction of the Executive Council that God speaks through His Church. Our doctrine, policy, and structures say this clearly, but we are only now coming to the place where we are attempting to live out that faith in the church in the sensitive area of program and budget, rather than continue our practice of leaving that task by default to an elite few.

E. Accountability

The whole process has been directed, disciplined and made joyful by a sense of accountability. The Executive Council sought the voice of the church because we are accountable to the church for our stewardship as Council. The Diocesan Recording Committees are accountable for reflecting accurately the church in their plans. The Summary Committee is accountable

le for giving a true picture in its re-
rt. Every diocese has a copy of the
ta used in writing the report and we
and responsible for any distortion or

B. The Report

A. The Mission Exercise

Task: The purpose of the mission exercise was to discover what people felt the broad purpose of the church should be in the '70's. It had special reference to the things all dioceses do together (the General Church Program). The question asked was, "What needs of church and society do you think the General Church Program should attempt to meet?"

Response: A very clear pattern emerges from the diocesan statements. With few exceptions, there is almost total agreement that a major change in emphasis is desired in the General Church Program. This does not appear to be primarily a negative reaction to present programs, but rather a positive call for response to other fundamental needs within the church and her members. Apparent throughout the statements is a consciousness of a spiritual awakening, both in and out of the church, which has evoked a strong individual and corporate desire for growth in the life of faith, education in Christian thought and viewpoint, and guides to involvement with the world. There is a deep desire to know Christ and to be involved with others. There is an expressed need for training in the skills and disciplines that nurture us in Christ and that enable us to make Him known to others by both word and life style. Believer and non-believer need nurture and conversion.

The need expressed is for personal and corporate spiritual renewal, for knowledge and growth in "the faith," for help in learning how to reach out to others—to meet both their spiritual needs for the gospel and the social and economic needs which justice demands. Thus education, spiritual renewal, evangelism and social action are all seen to be interrelated, each dependent upon and growing out of the other.

In essence, the diocesan statements suggest that, just as the church has

error. The final accountability of us all is to God for what we have done with, for, and as the Body of Christ in the world.

placed emphasis on the enablement and empowerment of various segments of our society, so now the General Church Program is being called upon to place major emphasis upon the enablement and empowerment of the individual to be a Christian and the enablement and empowerment of the congregation and the diocese to be the church, through learning, commitment, witness and service.

The diocesan statements can be summarized as calling for a General Church Program which gives primary importance to aiding and equipping the church (ultimately at the local level) for mission through programs in the following areas:

- | | |
|--------------------------------|-----|
| 1. Education | 67% |
| 2. Evangelism | 57% |
| 3. Renewal | 48% |
| 4. Meeting the needs of others | 47% |
| 5. Communication | 28% |

The percentage figures represent the percentage of reporting dioceses which feel this is a primary need to be met by the General Church Program. All other subjects were suggested by less than 5% of the dioceses. Please note that these figures are drawn from the mission section of the report and they may differ slightly from the results in which the church states her priorities. Generally, they strongly reinforce one another, especially as regards the top concerns expressed in both sections.

The national church is seen as being of help in these areas in a variety of ways, with a strong emphasis on new and innovative approaches or programs. In many instances new national programs are not being called for but rather making available ideas, resources, materials, and training to enable the church to function more effectively in these areas on both the diocesan and local level. Much of the initiative will be of a grassroots nature with the 815 staff "switchboarding",

packaging, and empowering. The diocesan statements do not always articulate the needs in traditional terms and they express a willingness to attempt other than traditional methods to meet them.

The church is saying that she has always recognized the importance of the five highlighted activities. There is, however, a strong consciousness of our present ineffectualness in most of them and a strong conviction that we are called to do them and do them well.

B. The Priorities Exercise

Task: The broad purpose of the Priorities Section was to discover what the participants feel should be the main concerns of the Episcopal Church in 1974 and 1975. The specific questions to which the Priorities Section addressed itself were:

Which present programs should be continued? Should they be increased, decreased, or dropped? In what way should they be changed in emphasis or direction? Should it be a radical revision or a gradual one? What new programs should be initiated to respond to the present situation in the world and in the church?

Committee Comments: Turn to your statistical section and place the sheet labeled, "Summary and Conclusions Priorities Exercise 1972" before you. The two columns at the extreme right hand-side of the sheet represent the shorthand expression by the Summary Committee of what we feel the church is saying.

The rating in the "Church's Commitment" column is determined by a number of factors. The number of white cards from dioceses, the number of individuals, the substance of both sets of comments, the program seen in its relation to others are all factors in arriving at a high (H) or a medium (M) rating.

The rating in the "Level of Fund-

ing" column for new and revised work is most difficult to determine with any great precision. It seems obvious as you study all the material the areas in which the church is asking for a major, a moderate, or a small, increase or decrease. The "Level of Funding" determination can be made with real precision for present programs by comparing the column labeled "Assigned Points" with that labeled "Revised Points". A 10% or less increase or decrease is labelled "Small". A variation of 11% to 20% between assigned and revised points is designated "Moderate" and anything above 20% up or down is termed "Large".

This report is divided, as was the exercise itself, into two parts. The first deals with new or radically revised programs, and the second deals with existing programs. The entire priorities exercise was designed in such a way as to make it as easy as possible for new priorities to surface. The first thing that both the individual and the small groups were asked to do was to deal with the new programs. Any individual could write a white card suggesting new or revised work and 1,933 such cards were received from individuals. On the other hand, for a new program to be accepted by a diocese required the presence of a significant degree of consensus. The diocesan expressions are always indicative of a broader base of support than are the cards from individuals. In spite of the efforts to insure that new programs found expression, some dioceses felt that the entire exercise made it difficult to do much more than simply alter the weighting (the support level) of what we were presently doing.

With this background the Committee determined that all new work and the suggested radical revisions of existing work should be given either a high (H) or medium (M) "Commitment Rating" and never a low (L). In the new work section a program with a low "Commitment Rating" would never surface and gain diocesan support. With respect to the radical revision of existing work, the desire to revise rather than delete is itself evidence of the significance of the program to the church while indicating a considerable dissatisfaction with the present form or direction. Neither of these circumstances suggests that a low (L) "Commitment Rating" is justified for New/Revised programs.

The Response of the Church:

1. New/Revised Programs

(Listed in the priority of diocesan concern.)

a. Education

There is no clearer mandate in the whole of the Church's response than the demand for a new and innovative program of Christian education. Sixty-seven (67) of the dioceses asked for this and fifteen others who didn't suggest a new program revised the points given to the existing program upward as a further indication of an almost unanimous demand for a greatly increased educational emphasis. Limited resources and the desire to move in new directions caused us to cut back drastically in this area. The church is saying that the cutback was far too extreme. The church at large is thoroughly sold on the centrality of Christian education.

The kind of program envisaged is a comprehensive one including all age groups. It would have its first and strongest expression at the adult level. It would be related to and help empower the new and vigorous ministry being sought by the laity. It would reach out with consultants, skills, and direction to youth and those involved in higher education. It would concern itself with the worldwide mission of the church and would be the interpreter and kindler of our social concerns. It would be orientated toward diocese and parish. It should make maximum use of all media, not all of its efforts going into the traditional alone. Material and approach should be more flexible and versatile than ever before particularly as regards both size and cultural setting of the Church addressed. The Program should run the gamut of motivation, communicating skills, producing materials, etc. Its point of entry must be at the adult level. A large sum of money is clearly called for to implement this first priority. It will take several years to staff and begin the actualization of such a program.

b. Evangelism

Hard on the heels of the educational concern is an almost "un-Episcopal"

preoccupation with evangelism. It seems to be both an outcome of the renewal movements and a call for further renewal of the church and society. Fifty-seven percent (57%) of the mission statements underlined evangelism and it likewise was given second place amongst new work in the priorities section. It received the greatest number (251) of individual responses on the white cards. The many comments reflected a broad concern over outreach and a conviction that mission begins with renewal and rebirth. As with education there is a clear mandate for a planned central emphasis on evangelism. There is a recognition that evangelism is a by-product of many activities, that it is an attitude that can permeate every structure and program, that the hunger to share Christ is a part of the gospel experience. There is also a pragmatic recognition that what everybody's business usually ends by being no one's business. Because of this fact there is a desire for an organization and a staff to bear responsibility for orientating us in this direction. There is a desire for a wide variety of formats within which and through which evangelism can take place. Faith Alive, Family Life Weekend, Campus Crusade, Cursillos, Nurturing and Sharing Groups, healing ministries, non-professional ministries, an explosion of transforming, non-traditional lay ministries are only a small number of the variety of new ways that are enabling a more effective proclamation of the gospel. Publication, personnel, switchboarding, experimentation are all part of the broad program being sought. The emphasis is one of strongly reaffirming the vertical dimension of Christian living without rejecting the horizontal and its inevitable involvement in the social structures and their continued humanizing. The label borne by this area of program is not a major issue though something that spoke of renewal would gather up many facets of this concern. A large financial commitment is sought.

c. Communication

The revised communication program is seen as one that brings together a number of seemingly separated communication efforts under a single umbrella. There is strong dissatisfaction with the two enterprises that involve us most deeply in communication by words, The Episcopalian and the Seasonal Press. The Press is seen as a luxury we cannot afford. The Episcopalian is seen as being neither "fish nor fowl". It is neither a true house organ nor an effective church-wide channel. The desire to see the church expand into other media currently but slightly and was repeated many times. There are many expressions favoring two-way communication, a listening Executive Council and staff, with more face-to-face exchanges as in the visitation program. The need of the church for speaking to the world is urgent but it is no less important for the church to improve her own internal communication. What is needed is something that eliminates the bottleneck posed by clerical desks whether in diocesan center or parish. There is a strong conviction that until there is something that goes on a regular basis to every member of the church we will not be getting through". A newspaper type format along the lines of the Canadian Churchman has been suggested by one. Communication is seen as a high priority by 47 dioceses. It is seen as being directly related to the need for unity. Along the same line is the desirability of a place where the voices of the normally voiceless segments of the church may be heard. There is a clear recognition that it costs a considerable amount to disseminate information and it is even more costly to communicate effectively. The church at both the level of the diocese and individual member is asking for a substantial increase in the resources set aside for this task.

d. Empowerment

There is a clear demand for major revision in the empowerment grant programs. The greatest dissatisfaction is with G. C. S. P. as it is presently administered. The three changes sought by most of the respondents are consolidation, changes in the funding procedures, and a reduction in the overall level of funding. There is widespread

support (22 responses from 20 dioceses) for a proposal that G. C. S. P., G. C. Y. P., Indian and Hispanic Work be consolidated into a single agency. This concern seems to grow almost equally from a distaste for the principle of having similar programs go their separate ways, and the practical concerns of staff duplication, overlapping, lack of coordination, etc. There was some support for the idea of tying the empowerment programs more closely to all of the other social concerns of the Episcopal Church with the possibility of some kind of structural expression which would effectively channel these related programs. Fourteen dioceses made eighteen requests for a change in the funding method. The concern is for a greater degree of local participation in the determination of grants and for the continuing relationship to the grant groups to be at the diocesan or regional level. There is a substantial interest in exploring some method of revenue sharing between the national church and the dioceses. The requests for dioceses to provide matching funds, for the national church to provide seed money only, to consolidate staff and eliminate duplication and overlapping all point toward a desire for a moderate reduction in the combined grant programs. The same conclusion was supported by the revised points assigned by those dioceses who combined the grant programs under the New/Revised section of the priority exercise. Fairness to the individual groupings who might make up a consolidated grant program requires the observation that Indian and Hispanic work seemed to carry requests for the same level of funding, G.C.Y.P. for a moderate reduction, and G.C.S.P. for a major reduction. Finally, there was a feeling that the "special" designation should be dropped from all programs and they be treated as part of the ongoing mission of the church.

e. Young Generation

Thirty-five dioceses want a sharply revised youth program in the church. They seek a youth program that relates to the youth for whom we bear the primary responsibility, the church's own, rather than the alienated sector alone. There is a high priority expressed for an expanded effort toward high school and college students in a structure that would be separate from

the basically grant-orientated G.C.Y.P. The alienation of large sectors of the youth requires study, action, experimental ministries, deeper involvement of youth in the decision-making and ministry of the church, a developmental program to assimilate and hold young people in the life of the church.

f. Lay Ministry

Thirty-three dioceses and seventy-six individual responses point us toward a vastly expanded lay ministry. Much of the early expanded educational effort must be directed toward the laity. The clergy require simultaneous preparation to learn to accept and use the vast lay resources that presently seek to be harnessed. There is a need for a lay apostolate to motivate, enlist and train laity. The great bulk of the work of evangelism and renewal should be in the hands and under the leadership of the laity. This should be accompanied by a vast expansion of creative lay ministries in styles and places which are not valid options for clergy. Despite the fact that the revised point figure for lay ministry was relatively small, the percentage increase (900%) suggested was the greatest of any program new or old.

g. Specialized Ministry

The respondents underlined a number of special ministries where either the numbers involved or the acuteness of need surfaced their concern. The rapid growth in the number of senior citizens made ministry to the aged the highest concern. The need is for patterns of ministry, programs, assistance in housing projects, etc. Prison ministries received considerable attention. Veterans, drug addicts, the blind, the mentally ill are other high-lighted special ministries. In part, the comments reflected the reduced capability of the present budget to meet social concerns other than those touched on in the grant programs. A small financial increase is sought.

h. Clergy Training—Continuing Education

Twenty-six dioceses had 32 suggestions in this area. Seventy-seven individual cards reinforced the diocesan voice. The main thrust is for extensive

continuing education and the beginnings of career and professional development by some orderly means other than our present hit or miss non-system. A small increase in funding is sought.

i. Seminary Support

Twenty-three dioceses supported by 56 individual cards want to see Seminary Support made a part of the national budget. Several others suggested support for seminarians from the level of the national church which would have much the same financial effect as subsidizing the seminaries directly. The level of funding was vague save for a concrete suggestion from Southern Ohio. The points assigned by the small number of dioceses who completed the point exercise and also listed seminary support as a new program was quite low, suggesting a figure in the 20-25 point area.

j. Stewardship

A need exists for full-time Development or Stewardship staff who would address themselves to year-round stewardship education and be available for consultation and training of clergy and laity. The financial commitment would border on the small to moderate range. It should be enough to provide a significant follow-up to the visitations to enable the program and budget that is formed to be underwritten.

2. Present Programs

Task: To determine the relative priority of our existing programs.

Committee Comments: With only a few exceptions the present programs can be dealt with in a briefer compass than the New/Revised ones. There is a broad, general grasp of the substance and operation of existing programs. Most of the remarks, therefore, will be limited to setting forth the relative priority requested by the church together with her response to the actual operation of the program. The outline of this report causes the present programs section to fall in an area where the lower case letters of the alphabet

are used. The number which immediately follows the alphabetical listing is the number which was used in the priorities exercise to designate the particular program.

Before beginning the review of the specific portions of the present program, it seems helpful to highlight the single most obvious conclusion. The church is saying that our prime responsibility remains in the performance of mission, that unique activity by which the church lives out her divine commission and fulfills her won destiny. The church says this by giving the four highest priorities to the programs which, both by title and substance, seem to her to embody that mission in its clearest and most unambiguous expression: United States Jurisdictions (domestic missions), Overseas Base Support, Missionary Appointees, and Missionary Pensions.

C. The Church's Response

a. 6 Overseas Base Support

This received the second highest priority rating. Because it had the highest number of assigned points (300) it was the obvious place for participants in the priorities exercise to turn in order to gain points for any new programs. To accommodate other high priority new programs the church indicated a willingness to reduce this item by 9-1/3% in a hypothetical budget which remained at the same level as 1973. A second discernable factor influencing the decrease was the knowledge that most overseas jurisdictions are attempting to move toward a greater degree of self-support.

b. 7 Missionary Appointees

Even though tied for 3rd place as the highest priority of existing programs the church indicated a willingness, for the same reasons outlined above, to make a 10% reduction in this item if the budget remained level. The growth of an indigenous ministry and of greater autonomy for the native church influenced this outcome.

c. 8 Ecumenical Relations

This item received a medium (M) priority, an indication of a willingness to make a small increase in expenditure and many comments calling for an increase in grassroots ecumenical involvement. The statistics reveal that a vast majority of the dioceses were willing to decrease this expenditure but their willingness to decrease was more than offset by the deep commitment of a few to greater expenditure.

d. 9 United States Jurisdictions

This is the highest priority of all and is the only program which escaped a single low (L) designation. An undiminished level of support, actually a 1% increase, is indicated by the point totals.

e. 10 G.C.S.P.

This program as it presently exists ranked in the lower end of the church's medium priorities. As one of the six programs with 100 or more priority points, it was a natural place to turn in seeking points for new programs. However, the major reduction in points, from 110 to 73, indicates a high degree of dissatisfaction with the program. The same thing is expressed in the desire of 39 of 91 dioceses (43%) for a new or radically revised program. The concept of empowerment, of helping people to help themselves, has a strong grip on the mind and hearts of many in the church. The key to what happens to this particular program seems to lie in the future structure and administration. In present expression there has been a sharp reduction in priority and willingness to support since the Houston Convention. The major special changes are touched upon in the previous portion of the report dealing with New/Revised work.

f. 11 Indian Work

There is a high degree of consciousness of the American Indian and of his work amongst them. The work received a high (H) priority across the breadth of the church and not just the states of Indian population. The degree of awareness is surprising in view of their relatively small number (600,000). The same level of funding is suggested for '74-'75.

g. 12 Hispanic Work

This newest portion of the empowerment program received a medium (M) priority and an indication of a willingness to make a small increase in future budgets. The expressed desire to consolidation would include Hispanic work and any changes in funding methods would apply to this as to other parts of the empowerment effort.

h. 13 Young Generation

This fourth factor in the empowerment sector received a medium priority (M) and a request for a moderate decrease in funding. Next to G.C.S.P. this program elicited more responses, 17 from 28 dioceses, than any of the empowerment group. There is evidence from the respondents that some people initially understood this program as a broad, inclusive, youth program and not as having empowerment as its exclusive concern. It was never presented in a misleading way. The church is saying now that it wants a greater emphasis and attention to go to her own youth and less to empowerment of groups outside the church. There are many expressions of concern for preparing young people more effectively for vocations, marriage, coping with drugs and a world of explosive cultural change. There is real anguish over the sharp cutbacks which have been forced in college work. There is a strong desire for changes in the grant procedures to make them more open and responsive to local and diocesan participation. Consolidation with other grant programs is being urged.

i. 14 Communication

Even though this is one program where radical revision is being sought, the church gives the existing communication efforts an upper range medium (M) priority and indicates a willingness to make a small increase in support.

j. 15 Seabury Press

Seabury Press received the lowest priority of any existing program and is the only one which did not receive a single high rating. Past subsidies and grants have had a disappointing result.

It is felt that this is a luxury which we can no longer afford, like an airline to carry the flag for an emerging nation. Seabury Press as it is presently constituted does not warrant the expenditure being made. A large decrease in support is requested if it continues unchanged.

k. 16 Episcopalian

It ranks third from the bottom in present priorities. The need for some channel to replace the Episcopalian and to reach into every home was expressed over and over again. The church is saying that if we keep the present magazine then a large decrease in funding is desired.

l. 17 Armed Forces

This ministry received a medium (M) priority and a willingness to increase by a small amount its present funding.

m. 18 A.C.I. Colleges

The continued support of the A.C.I. colleges is a medium (M) priority. Most want to continue support but at a lower level. A large reduction is sought.

n. 19 Experimentation

This received a high range medium (M) priority and a point rating suggesting a moderate increase in funds. Interest in experimentation is keen in some areas of the Church. There is a focusing of concern for the parish level of the church on things of the type of Project Test Pattern. Youth, education, ordained ministry, evangelism, lay ministry are all areas where experimentation is requested.

o. 20 Education

The existing education program received a low rating. The suggestions for an increase in funding came principally from the dioceses which did not endorse a new/revised program. It is hard, in the light of this fact, to read the increase in assigned points from 3 to 6 as actually indicating a desire to double the funding of the present program, but rather for a larger commitment to the educational task.

p. 21 Lay Ministry

This received a very high (H) priority, being fifth in rank of all present work. Because the present base of dollar support is so small and the intensity of conviction in this area is so great, it was given a 900% increase by the respondents. See the extensive comments under New/Revised work.

g. 22 Professional And Ordained Ministry

Revision is sought in this whole area of continuing clergy training and professional development. To make an impact, grants will need to be less focused on a small number and broader in their aim and inclusiveness. A willingness to moderately broaden support for the existing program is present.

r. 23 Ministry Council

There seems to be a less strong support, though still in the medium (M) range, for the Ministry Council than was expressed for professional and ordained ministry. A large decrease is indicated by the downward revision of assigned points.

s. 24 Public Affairs

Next to Seabury Press, Public Affairs received the lowest priority of any portion of our corporate mission. Most respondents recommended a reduced level of funding but, as with Ecumenical Affairs, the strong conviction of a few expressed in their sharply higher point designations averaged out to an increase, from 4 to 5, of moderate proportions.

t. 25 Social Welfare

The large number of requests for New/Revised programs were almost all seeking a sharply increased number of special ministries. There were statements indicating that the grant programs had too much dominated other important social concerns. Several suggestions were made to transform Social Welfare into a new umbrella department for all social concerns. Funding is urged at 2-½ times the present level.

u. 26 Executive Council Staff

Staff occupied the second slot in number of assigned points. It was therefore a natural place for respondents to turn to gain points for New/Revised Work. It received a high range medium (M) priority and was recommended for a 10.6% reduction. The Summary Committee suggests that the seeming contradiction between many requests for sharply expanded programs and services from a slightly reduced staff is explainable. A limited inquiry has revealed that many people were including the services of additional staff in the priority points which they assigned to New/Revised Work. They did not reduce the points assigned to New/Revised Work and add them to Executive Council staff, but left their "staff points" in the total of points assigned to new programs. It seemed obvious that some of the requests for reduction also represented a way of expressing irritation with the administration of present programs and the desire of many to further decentralize.

v. 27 General Convention Committees

This received solid medium (M) priority and funding remained level.

w. 28 Operation 815

A number of concerns, some of which are beyond the competence and purview of a program and budget group, are included in responses from 41 dioceses grouped under "Operation 815" because there was no other more appropriate place for them to find expression. Many of these comments actually involved the restructure of the church. Some could be accomplished by further changes in management style in the direction of decentralization. A number of remarks deal with a desire for further "research and development" capabilities together with more effective ongoing program evaluative procedures. It is the hope of the Summary Committee that these concerns be passed on to the appropriate groups in the church presently dealing with structure and function. Twelve dioceses asked that our national headquarters be moved.

x. 29 Executive Council Meeting

This was seen as a medium (M) priority whose funding should remain the same or increase only slightly.

y. 30 Missionary Pensions

Together with the other portions of our domestic and overseas missionary program this item received a high priority. The church is clearly expressing a strong sense of responsibility for her retired missionary appointees.

D. The Funding Exercise

Task: To discover the preferences of the church for funding her program.

The Church's Response:

1. To the question, "What is the best method to make available, from the diocese, those funds needed for the General Church Program?" the vote tally indicated these results:

For a Voluntary Pledge System—11

(Each diocese would determine its own pledge to the General Church Program.)

For Using the Percentage of Diocesan Budget Income Expressed as a Goal—42

(The income of the diocese, not disbursement for local current expenses of the congregations in a diocese as at present, is the starting base. A percentage of the income of the diocese is then expressed as a goal for the giving of the diocese to the General Church Program.)

For a Mathematical Apportionment—33

(This is our present system. Some who supported a mathematical apportionment would make substantial changes in the present formula in an effort to achieve greater equity.)

2. An opportunity was given for the church to indicate whether or not they favored each Diocese having the right to designate up to 50% of its pledge for programs of its own selec-

tions. The results were:

For up to 50% Selection—15

For no Selection by Dioceses—70

(No selection is our present system in which General Convention, and Executive Council as its creature, determine what funds be distributed to what programs.)

4. Postscript

This report is a means to an end. The end is to provide a process by means of which the "grassroots" may have a significant and determinative role in defining Christ's mission for His Church and forming the program and budget through which that mission is done. We have made mistake in design, execution and, why should it be an exception, in interpretation. These can be refined, corrected and brought to a greater perfection now as well as in the future. What is most important is that the desire for the church to speak to her leadership about her life has been heard and a response made. A new process has been initiated and despite lingering skepticism and the need for further development, it is hope-filled. We rejoice in this beginning.

Respectfully submitted
THE SUMMARY COMMITTEE

The Rt. Rev. Philip McNairy
Chairman

The Rev. Gerald McAllister, Recorder

The Rev. Robert Park

The Rt. Rev. Gray Temple

Mrs. Martha Wilson

5. Statistical Addendum

- A. Summary and Conclusion of Priorities Exercise**
- B. Summary Sheet for New/Revised Programs suggested by Dioceses**
- C. Analysis of "White Cards" from Individuals**
- D. Summary Sheet for the Funding Exercise**

HOW TO READ THE SUMMARY AND CONCLUSIONS PRIORITIES EXERCISE (SCHEDULE A)

Schedule A, which follows, is a summary of the data gathered from the diocesan visitations, held between September and December 1972. It represents the first opportunity by the church at large to influence the General Church Program before it was presented to the General Convention.

The General Church Program, to repeat, represents those activities agreed upon by General Convention and supported by the Dioceses.

The priority exercise (the second of three exercises at these meetings) was designed not to be a budget building process but, rather, an opportunity for the participants to tell the Executive Council their feelings about present program activity and what new directions they might recommend.

The points assigned to present programs represent the dollar values of given programs in relation to each other. The task of the exercise, therefore, was to make changes in present relative values as a means of getting a better view of the total General Church Program; and the demand was to be as specific as possible.

Each participant was given 30 cards. The first 5 were blank and were used for any new work the participants had in mind. Cards 6 through 30, however, detailed present programs. Before coming to the meeting, the participant was asked to consider: what radical changes in direction were needed in his own view and what should be increased or decreased in value? He was then asked to place his cards in three groups of priorities: High, Middle or Low.

Once at the meeting, the individual's priorities were pooled to achieve a group consensus.

Once this was done, they dealt specifically with the points. The total was 1,250 points. (See column "Assigned Points") Fine. Now, how would they redistribute these 1,250 points in view of their group consensus? (See column "Revised Points") That is, if they were to increase one item, they would have to decrease the same points from some other item, giving up something to achieve something else.

The results you see in Schedule A reflect the consensus from those diocesan visitations.

The columns on the right hand side of Schedule A reflect the conclusions reached by the summary committee of Executive Council.

What we learned from what you said.

Summary and Conclusions Priorities Exercise 1972 Schedule A

BY DIVISION PROGRAM	1971 BUDGET	H	NO. OF DIOCESES WHO REPORTED			MAJORITY RESULTS	ASSIGNED POINTS	REVISED POINTS	INDV. WHITE CARDS	SLIP WHITE CARDS
			M	L	T					
Education					67				210	
Evangelism					56				251	
Communication					47				114	
Grant Programs (GCSP, Young Generation, Hispanic and Indian)					39				433	
Lay Ministry					33				76	
Specialized Ministry					39				39	
Clergy Training (Continuing Education)					26				77	
Seminarian Support					25				56	
Stewardship					20				21	
6 Overseas Base Support /	\$4,474,933	71	13	1)	13	H	300	272	45E	
7 Ministry Appointments		57	23	4)		H	150	134		
8 Ecumenical Relations	267,572	7	53	24	15	M	30	32	38	
9 U.S. Jurisdictions	1,049,119	78	8	0	5	H	100	101	15E	
10 General Convention Special Program	1,119,568	20	31	31	39	M	110	73	133	
11 Indian Work	328,708	47	33	3	22	H	30	30	87	
12 Hispanic Work	250,000	18	52	13	23	M	20	21	87	
13 Young Generation	427,500	31	36	17	35	M	40	34	126	
14 Communication	159,000	33	43	8	47	M	20	21	114	
15 Seabury Press	36,800	0	12	73	2	L	10	7	16	
16 Episcopalian	185,000	2	26	54	12	L	20	14	32	
17 Armed Forces	118,276	7	43	35	10	M	10	11	21	
18 American Church Institute Colleges	1,000,000	5	50	27	3	M	100	70	8	
19 Experimentation	156,805	27	43	16	—	M	15	17		
20 Education	53,300	6	35	43	67	L	3	6	210	
21 Lay Ministry	7,000	54	26	5	33	H	1	9	109	
22 Professional and Ordained Ministry	136,000	27	51	6	26	M	10	12	77	
23 Ministry Council	—	5	48	33		M	20	15		
24 Public Affairs	48,500	1	20	64		L	4	5		
25 General Staff / Specialized Ministry	17,000	14	53	17	36	M	2	5	101	
26 Executive Council Staff	1,814,803	26	57	2		M	160	143		
27 General Convention Committees	186,276	5	66	14		M	15	15		
28 General Staff	255,749	8	53	10	41	M	50	48	75	
29 Executive Council Meetings	114,000	15	49	12		M	10	11		
30 Ministry Program	220,725	57	16	3		H	20	21		
	\$2,400,514						1,250			

By the General Convention
Episcopal Church



Summary New/Revised Programs Supported by Ninety-One Dioceses

Schedule B

COMMITTEE CONCLUSIONS

LEVEL OF FUNDING

More Large
More Large
More Large

Less Large
More Moderate
More Small

More Small
More Small
More Small

Less Small
Less Moderate
More Small
More Small
Less Large
Same
More Small
Less Moderate
More Small
Less Large
Less Large
More Small
Less Large
More Moderate
More Large
More Large
More Moderate
Less Large
More Moderate

More Large
Less Moderate
Same
Less Small
More Small
More Small

NEW/REVISED PROGRAMS

Education 108
Evangelism 82
Communication 67
General Convention Special Program
Consolidate with Indian, Hispanic, Young Generation and
(in some cases) other programs (22) (20)
Change Funding Method, Revenue Sharing, etc. (18) (14)
Restructure, Revamp (7) (7)
Other Comments (10) (7) 47 39

Specialized Ministry
Aged (19) (17)
In Prison (9) (9)
Other (20) (13) 48 39

Young Generation
Consolidate with GCSP, Indian, Hispanic (22) (20)
Comments/Suggestions (37) (28) 59 35

Lay Ministry 44 33
Clergy Training (Continuing Education) 32 26
Seminary Support 29 25
Hispanic
Consolidate with GCSP, Indian, Young Generation (22) (20)
Other Comments (3) (3) 25 23

Indian Work
Consolidate with GCSP, Hispanic, Young Generation (22) (20)
Other Comments (2) (2) 24 22

Stewardship 22 20

OTHER SUBJECTS—NOT RATED BY COMMITTEE

Ecumenical 18 15
Structure, Management changes, etc.* 45 29
U.S. and Overseas Jurisdictions** 20 18
Move National Headquarters 13 12
Armed Forces 11 10
Combine Programs (other than Grant Programs) 13 9
Talent Bank 15 8
College Work 9 8
Rural and Suburban (Town and Country) 10 7
Social Relations 7 6
Women 8 6
Liturgical 7 5

NOTES: * = See Page 18 of Summary Committee report

** = See Page 13 and 14 of Summary Committee report

Analysis of "White Cards" Received from Individuals Participating in the Priority Exercise

Schedule C

All dioceses were requested to collect each individual's white cards which would represent new programs and or rewritten existing programs which they individually felt should be accomplished in the next Triennium.

All cards received were sorted by subject matter and are listed below in the order of responses. No attempt was made to list any subject that had less than fifteen responses. The total cards received were 1,933.

Evangelism			251
Education			210
Communication:			
General Comments, Suggestions		108	
Consolidate Communication with Seabury			
Press and Episcopalian		6	
Seabury Press:			
New Direction	11		
Discontinue, No Support	<u>5</u>	16	
Episcopalian:			
New Direction	19		
Replace with Newspaper	7		
Discontinue, No Support	<u>6</u>	<u>32</u>	162
Grants Programs:			
Change Funding Method (Revenue Sharing)		19	
Consolidate:			
GCSP, Indian, Hispanic, Youth	25		
Same as above plus other Programs	13		
Variations of all grant programs	<u>24</u>	62	
General Convention Special Program, Change			
guide-lines, more authority in Dioceses,			
Parishes, Dioceses Veto Power	23		
Suggestions about Program	22		
Phase down to Seed Money	3		
Discontinue	<u>4</u>	52	
Indian Work—Improving etc.		6	
Hispanic—General Comments		6	
ACI Colleges (Cancel Support 5, other 3)		8	
Young Generation:			
Program Suggestions	85		
Other	<u>3</u>	88	241

Specialized Ministry:		
Elderly	39	
Marriage/Family	15	
Imprisoned	15	
Drugs	7	
Alcoholism	6	
Other	19	101
Seminaries:		
National Financial Support	56	
Other Suggestions	36	92
Clergy Training		77
Lay Ministry		76
U.S. & Overseas Jurisdictions:		
New Direction, Increase Support	47	
Peace Corps, Volunteers	7	
Regional Structure Development	6	60
Research, Local Parish Support, Renewal, Development,		
Provincial Support, Funding Special Programs		77
Management Changes		38
Ecumenical:		
Discontinue Support to COCU	14	
Discontinue Support to NCC, WCC	5	
Other Suggestions	19	38
Move National Headquarters		37
College Work, Ministry Higher Education		33
General Convention:		
Structural Changes	13	
Change Canons on Marriage	7	
Change Canons on Communicants	7	
Change Canons on Other	3	30
Prayer Book Revision:		
New Music	9	
Settlement of Liturgical Revisions	6	
Other Comments/Suggestions	15	30
Decentralize National Headquarters		29
Armed Forces:		
New Direction	14	
Eliminate	4	
Other	3	21
Support Appalachian South		21
Stewardship		21
Suggestions, Comments, etc.—with less than fifteen responses to support it.		232
Not Clear		56
TOTAL ALL RESPONSES		1,933

Summary of the Funding Information

Schedule D

DIOCESE	Voluntary	% of Diocesan Budget Income	Mathemat- ical Ap- portionment	Without Designation	With up to 80% Designation	DIOCESE	Voluntary	% of Diocesan Budget Income	Mathemat- ical Ap- portionment	Without Designation	With up to 80% Designation
FIRST PROVINCE						SIXTH PROVINCE					
Connecticut		X		X		Michigan			X	X	
Maine		X		NR	NR	Milwaukee		X		X	
Massachusetts		X		X		Northern Indiana			X	X	
New Hampshire			X	X		Northern Michigan		NR	NR	NR	NR
Rhode Island		X		X		Ohio			X	X	
Vermont	(a)	(a)	(a)	(a)	(a)	Quincy			X	X	
West. Mass.			X	X		Southern Ohio		X		X	
SECOND PROVINCE						Springfield		X		X	
Albany		X		X		Western Michigan			X	X	
Cen. New York		X		X		SEVENTH PROVINCE					
Long Island	X			X		Colorado		X		X	
New Jersey	NR	NR	NR	NR	NR	Iowa	(a)		(a)	X	
New York		X			X	Minnesota		X		X	
Newark		X		X		Montana			X	X	
Rochester	X			X		Nebraska		X		X	
West. New York		X		X		North Dakota		X		X	
THIRD PROVINCE						South Dakota	X			X	
Bethlehem	NR	NR	NR	NR	NR	Wyoming		X			X
Delaware		X		X		EIGHTH PROVINCE					
Easton		X		X		Alaska		X		X	
Erie			X	X		Arizona	(a)		(a)	NR	NR
Cen. Penna.			X	X		California		X		X	
Maryland		X		X		Eastern Oregon			X	X	
Pennsylvania	(v)			X*		Hawaii		X		X	
Pittsburgh			X		X	Idaho			X	X	
Southern Virginia		X			X	Los Angeles	X			X	
Southwest Virginia	X			X		Nevada		X		X	
Virginia			X	X		Olympia			X	X	
Washington			X			Oregon			X	X	
West Virginia			X	X	X	Northern Calif.			X	X	
FOURTH PROVINCE						San Joaquin					X
Alabama		X		X		Spokane		X		X	
Atlanta			X	X		Utah		X			X
East Carolina			X		X	OVERSEAS					
Florida	NR	NR	NR	NR	NR	TOTAL					
Georgia		X		X		11	41	31	69	15	
Kentucky		X			X	Mexico		X		X	
Lexington		X		X		El Salvador	NR	NR	NR	NR	NR
Louisiana		X		X		Puerto Rico			X	NR	NR
Mississippi	X			X		Nicaragua	NR	NR	NR	NR	NR
North Carolina		X		NR	NR	Colombia			X	T	T
South Carolina		(a)	(a)	X		TOTAL					
Tennessee			X	X		0	1	2	1	0	
Upper S. Carolina			X	X		GRAND					
West. N. Carolina	X			X		TOTAL					
Central Florida			X	X		11	42	33	70	15	
Southeast Florida		X		X							
Southwest Florida			X	X							
Cen. Gulf Coast		X		X							
FIFTH PROVINCE											
Chicago		X			X						
Eau Claire		X		X							
Fond du Lac			X	X							
Indianapolis		X		X							

NOTES:

NR—No Report (a)—Diocese Undecided *—Qualified (v)—Recommended Variation T—Tie Vote
(1/31/73)

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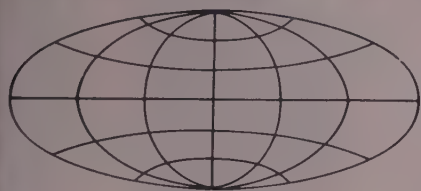
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MISSION

INFORMATION



Hi

THE OLDEST ANGLICAN CHURCH SOUTH OF THE EQUATOR is St. James', Jamestown, founded in 1772 on St. Helena, surely one of the world's most isolated islands. Some 90 percent of the 5,000 plus population are Anglicans who attend twelve well-filled churches on this mid-south Atlantic mite of land where Church registers date back to 1680.

This Bishopric of the Church of the Province of South Africa dates back to 1859; the present incumbent is the Rt. Rev. Edmund Capper.

Included in the diocese is Ascension Island, 700 miles away from St. Helena. Ascension, unpopulated until 1815, has made up for lost time and is now a throbbing part of the modern space world with a U. S. jet airfield, a NASA tracking station and a BBC relay station. St. Mary's Church, built in 1843, is a flourishing congregation and a church-home-away-from-home for U. S. Air Force men. By contrast, St. Helena, still without an airfield, receives mail once a month by mailboat. A British colony, the life-style is European although the people are of many mixed races.

WE SHIPPED \$275,082.13 worth of medicines overseas last year—at a cost of only \$4,860.41. This remarkable accomplishment is made possible by your contributions to Executive Council, earmarked for the Medical Shipping Fund. Medicines are donated by U. S. drug manufacturers to Interchurch Medical Aid (IMA), which distributes them among IMA members. (You could help pay the dues, too.) Our twenty shipments last year included Liberia, Malawi, Nicaragua, Ecuador, Haiti, Guatemala, the Philippines, Brasil, and India.

FUKAGAWA YOUTH CENTRE in Koto Ku, Tokyo, will soon celebrate its fifth anniversary, and Mission Information takes this opportunity to send warm greetings.

Started as a community center for young men entering the lumber business as apprentices, the Centre has done a superb job of keeping pace with the changing needs in its locale. (See "In Place of Pachinko," by Edward T. Dell, Jr., *Episcopalian*, April, 1967, page 22.) The Centre is now open from 1:30 to 9:30 p.m., offering children afternoon classes in abacus, calligraphy, English, and painting and a place to do their homework. Women—some 240 of them—come for

dressmaking, flower arranging, and cooking classes. Fifty children also take classes in judo and table tennis.

Youth membership is now about 375. They take part, in every nook and cranny of the building including the roof, in everything from karate to the tea ceremony, from ballroom dancing to kimono making. Their yearly program includes skiing excursions, a leaders camp, and a cultural festival.

Interestingly, the Centre is now closed on Saturdays; members are either working or busy doing other things. "Intellectual programs seem to be going through a bad patch," comments Director Father John Suzuki, "but sports are enjoying a big boom. We ask your prayers for our work here in this corner of Tokyo. Amidst everyday administrative work, it's easy to forget our calling—that through our work people may respond to Jesus." That's his story; mine is that he and Fukagawa are in no danger of forgetting that calling.

PATIENTS AT THE SWEET BROOK NURSING HOME in Williamstown, Mass., make and sell various handcrafts, then donate the funds to overseas projects. Their recent check for \$50 went to Bishop Yohana Madinda in Central Tanganyika, earmarked for the expenses of a student at St. Phillip's College in Kongwa.

BISHOP WILLIAM FRANKLIN of Colombia catches us up on news from Bogota: "The group in the Barrio al Sur de Bogota is meeting regularly for a monthly service in one or another of the houses there. Father Vincente Porras conducts the service for them, and I take over his duties at St. Paul's on that Sunday. Another thing about this venture in the south of the city is that all kinds of people are offering their houses for that service on the fourth Sunday.

"In the north of Bogota, at Niza Norte, we've been looking for a suitable mission site—and this we think we have found now. Dr. Roberto Hernandez, an oil engineer, will take charge of this work which is in his barrio.

"Up on the North Coast, possibly at Santa Marta where we used to have work when John Townsend was here, two young laymen are experimenting with new ways of evangelism on an itinerant local team basis. One of them enters the Seminary of the Caribbean in Puerto Rico next fall."

BISHOP LAKSHMAN WICKREMESINGHE of Kurunagala in Ceylon contributes good food for thought for St. Mark's Day, coming along the end of April. He reminds us how Barnabas spent time and gave personal attention to rehabilitating a rebellious youth named John Mark—and that it was Barnabas who helped make John Mark into Mark the Evangelist.

"We need, desperately, persons like Barnabas at the local level. There are many John Marks waiting for their Barnabases in our Christian communities."

Jeannie Lillis

If you think old-style mission was all bad (good) and new-style mission all good (bad), visit the Northern Philippines with me. . . .

What Happened to Mother Church?

by Jeannie Willis



—NORTHERN LUZON

The Old Man—barefooted, in breechcloth and an ancient tattered suit jacket from some used clothing donation—was gnarled of hand and foot but straight of spine and speech.

"Does Mother Church not love us anymore? Have we done some dreadful thing we don't know that has caused her to stop sending us what we need?"

This had to be answered, and all eyes were turned in my direction. With a short, desperate prayer in a generally upward direction, I went to the center of the schoolroom and stood beside the Old Man.

I was exhausted. I had used up every whit of my daily ration of energy, adaptability, and ability to absorb

bumps to body and jolts to mind, not to mention having donated more than my share of blood to the clouds of mosquitos attracted to the room by the flaming torches which were our lights.

We—Bishop Eduardo Longid and I—had left Bontoc early that morning to drive to Sagada. We had toured the church, the school, the hospital, the orphanage, and the convent that comprise that compound. We had lunch at the rectory with sixty members of this and two neighboring congregations, followed by almost three hours of meeting with them.

Not a people to dissemble, these Filipino Episcopalians had been consistently outspoken about how decreased support from the U.S.A. circumscribed their work—and equally candid about how much needs to be done and their eagerness to get at it.

We had enjoyed some Igorot dancing and gong-ringing, and it was late in the afternoon when we finished complying with Mountain Province courtesy and everyone had said goodbye to everyone, one by one. I climbed into the jeep, not looking forward with any particular glare to the rough trip back to Bontoc.

We were not going there. Not, that is, until after we'd gone further into the mountains and had another session with another cluster of congregations. Memory, that blessed blotter, obliterates most of that trip except for impressions of torrential rains, slipping and sliding our way over dirt roads now turned into mud-and-flood swathes through the mountains. Tired and tense, I wondered for the umpteenth time how Eduardo

Longid does it.

Eventually Besao came in sight, and then the church where well over fifty people were waiting for us to begin Vespers. I remember it stopped pouring just in time for the flaming finale of the sunset's slanting through the church windows as we completed the service.

The congregation, including representatives from several over-the-mountain missions, progressed to nearby St. James School where we were to feast and meet. The former was slightly delayed while someone searched out a spoon for me to eat with since it was immediately clear I lacked their neat skill at dining with my fingers.

With the start of the meeting, the atmosphere of cordial camaraderie switched to one of intentness. The need for scholarships for their children was the subject of the first several speakers. I had learned by now not to hear the word "scholarships" and think "college."

Here, as in many countries, elementary and high schools are not free. Tuition—small by our standards, huge by theirs—uniforms, and books are involved as well as board since chances are the nearest school is at least a full day's hike away. These expenses can be as much as \$150 a year per child; at best, between \$50-\$100. Only four of the twelve church schools in the diocese are still open, and even they are operating on such stringent budgets they can no longer give free education.

One speaker described the deteriorating agricultural and economic conditions in his village, for several years



St. Thomas', Tabuk (left). One of the Old People officiates at a traditional tribal rice wine ceremony, which now begins with a Christian blessing.

Squatting in a mountain forest with friends (below), Bishop Longid's "office" is wherever he stops to talk.



Former head-hunters, these Igorots (below) are now dedicated Episcopal lay persons. Right, some of the Bontoc Episcopal Church Women and a young Igorot deacon.



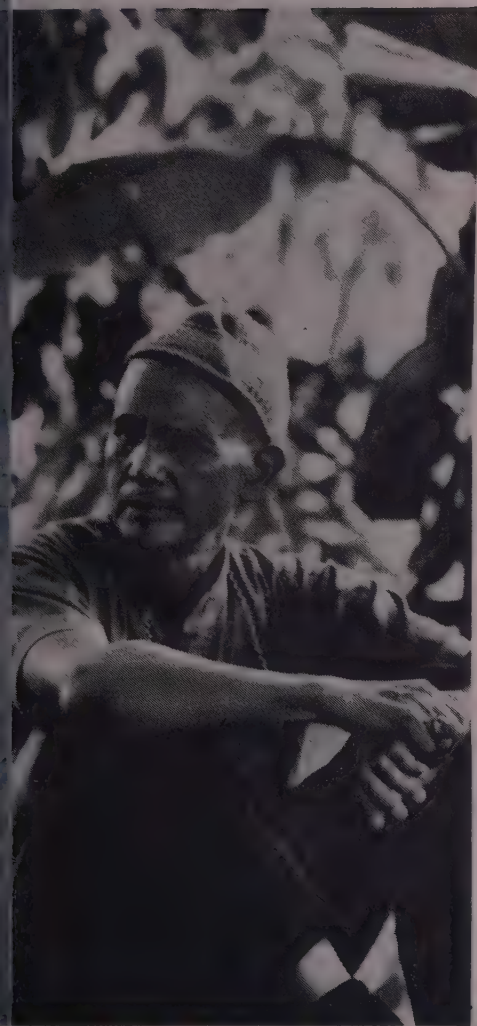
harsh, now brutal. "Our children face this and worse unless we can give them some education," he concluded.

Another speaker explained that when the American Church first came to the Mountain Province, it gave everything to the people: along with the Gospel, charity of every kind. Then when Igorot children started going to the new church schools, there too they were given everything. Now grown, these first schoolchildren are the respected Old People in their communities, and they cannot understand why they must pay for these things for their grandchildren.

Then one of these Old People—and if you could hear the way they say it, you'd know why I capitalize it—asked, "Does Mother Church not love us anymore?"

Standing there beside him, I turned an empty change purse upside down and shook it, asking the while, "What can Mother Church do when her purse is empty? That you need money for schools and scholarships and many other things is true—but there are other





Entitled to many such quiet moments, this nevertheless catches Bishop Longid (above) in a rare sit-still pose. The two girls (upper right) are more leary of the camera than the huge rats that share their wretched living quarters. Trinity, Bulanao (lower right), is attended regularly by sixty rural families.

places that need it more. Places, for instance, where no room full of educated people can ask for education for their children because they themselves don't know what education is and what it means. Places where we must begin the whole work of evangelizing and educating. . . . What do you do when you have many children, all needing something,

and only enough money for a fraction of what needs doing? You share it, don't you, with each one getting less than he needs?"

The Bishop translated, and I noted with considerable relief much affirmative head-shaking. But one was incredulous. "America is rich. How can it be that Mother Church doesn't have enough money?"

I could agree that America is rich—and try to convince him the Church is not. Or at least not rich enough to do all of the mission it needs to do in the U.S.A. and overseas. He was almost as incredulous to hear of mission areas in the U.S. as he'd been about the Ameri-

can Church not having enough money. Bishop Longid seconded what I'd said, however, and elaborated on it convincingly. I gratefully retreated to my seat on one of the benches along the walls.

The Old Man thanked me for coming and helping them to understand all of this. Another rose and spoke: "We have resented our young priest always asking us to give, give, give more. What was the matter with him, couldn't he see we are poor? The fault, we thought, must be that he is Igorot because that isn't what the American priests had done. Now we begin to understand."

Bishop Longid grasped this opportunity to talk about stewardship and

self-help. He reminded them that Igorots traditionally had been self-reliant and must be so again. "When a village needed a supporting wall, the women carried water and sand up the mountain from the river and all the men carried rocks down from the mountain tops. Together they built what they needed to keep their village safe from flash floods. Today the same effort and energy must be put into setting up credit unions and cooperatives and small development projects of many kinds."

Two priests hastened to inform me that their churches had been built this way, with the whole congregation laboring on them. "The Bishop gave us money for hardware and nails; all else we did ourselves."

Again the Bishop spoke. "But we must go on from there. The Church must operate on all fronts, as the Church. If your village needs water, let the Church lead in a project to get it piped in. If you are not using every inch of land, let the Church lead a community venture to terrace more of it. If your village is troubled with political corruption, let the Church lead in organizing a Citizen's League to get out the vote and change the situation. If you are being unfairly paid for your rice, let the Church lead by starting a cooperative where you can make your own rice deals."

CALENDAR OF EVENTS APRIL

- 1 Fourth Sunday in Lent
- 2-6 Consultation on Church Union, plenary session, Memphis, Tenn.
- 8 Fifth Sunday in Lent
- 15 Passion (Palm) Sunday
- 16 Monday in Holy Week
- 17 Tuesday in Holy Week
- 18 Wednesday in Holy Week
- 19 Maundy Thursday
- 20 Good Friday
- 21 Holy Saturday (Easter Eve)
- 22 Easter Day
- 23 Monday in Easter Week
- 24 Tuesday in Easter Week
- 25 Wednesday in Easter Week
- 26 Thursday in Easter Week
- 27 Friday in Easter Week
- 28 Saturday in Easter Week
- 29 Second Sunday of Easter
- 30 St. Mark the Evangelist
- 30-May 1 U. S. Conference of the World Council of Churches, annual meeting, Madison, Wis.

Another Igorot priest got up then and apologized to me, saying that if they had known all this before, they would have brought me a sack of rice. My feeble thanks alerted the Bishop to my fatigue, and he started to wind up the meeting. We listened to some fascinating impromptu verses sung by various individuals, made up to fit the occasion. That I could not respond in kind is one of those regrettable incidents that happen to interlopers in other cultures.

Back in the jeep, again. At last, I crumpled. Not so the Bishop, who was fresh as a daisy and ready for a good long talk with me on the way home. His zeal never flags, and while the example he sets is a constant inspiration, it must also sometimes be the despair of those who work under him and try to live up to his expectations.

Eduardo Longid's first contact with Christianity came in 1917 when he was enrolled at St. Mary's School in Sagada and baptized. Dubious it may be to baptize as an adjunct to enrollment, but this time it was a true initiation rite. Eduardo was promptly enmeshed in a duel which lasted for years between duty to his pagan parents and to his new Faith.

For his father, once mayor of Sagada and a respected leader and mediator of local and inter-tribal disputes, and his mother, a prominent prophetess and witchdoctor, animistic sacrifices were standard practice. According to pagan belief, such sacrifices require the physical presence of all members of the family. So until the mountaintop day when he succeeded in converting his parents to Christianity, the young man was subject to summons to the family circle.

It took twenty-two years for Eduardo to complete his education, with some work here, some schooling there, but in 1939 he was ordained deacon at the Cathedral in Manila. Ordained at the same time were Father Albert Masferre and Deacon Mark Suluen. As it turned out, these, the first three Filipino clergymen, were to be handed quite a responsibility. Eduardo's ordination to the priesthood took place in June of 1941. When World War II broke out six months later, American missionaries were quickly interned by the Japanese. The whole ministry of the Episcopal

Church in the Philippines was on the shoulders—and fleet feet—of the Filipinos.

In the post-war years, Father Longid continued work among the badly shaken Mountain Province Christians and in 1962 was elected Suffragan Bishop for the area. Now a separate one of three dioceses in the Philippine Episcopal Church, the diocese elected Eduardo Longid to be its first Diocesan Bishop.

He's now 66 years old and absolutely inexhaustible. Wiry, witty, he's an old-style evangelist too busy to wonder how come doing what comes naturally to him is now termed "new-style" mission.

If told that the Church must encompass ALL of life, he would nod, "Of course," surprised that you found it necessary to even bring it up.

If told that the Church must incorporate, not stamp out, cultural differences, he would smile that sweet loving smile and take you to see some Igorot dancing, long since incorporated into Church fellowship or to partake of the rice wine ceremony in which the ancient practice of pouring the first serving into the ground to appease the spirits has been replaced with a Christian blessing over it.

If told that the Church must be indigenous to its place, he would not disagree, but he'd be sure you experienced what happens to a Church too long only indigenous, with its hunger and need for contact with other Churches in other places not met.

On the other hand, if told that old-style mission had been blindly paternalistic and condescending about the capabilities of "the little brown men," as William Howard Taft called the Filipinos when he was their Governor, Bishop Longid would nod and say, "Of course," wondering why you were surprised.

Or if told that old-style mission had fostered an entrenched dependency, deplorably detrimental to both giver and recipient, he'd tilt his head to one side and say, "Perhaps our biggest mistake was to be so sure that what we did then was the right way to do mission. We must pray that we not again be so sure we know what God wills for His Church."



WORLDSCENE

Executive Council: Looking Toward 1974

Translation of the 70-page summary report of what was learned during team visits to dioceses last year (see page 25) into a \$13,779,300 preliminary General Church Program budget took the most time during the February 20-22 meeting of the Episcopal Church's national Executive Council at Seabury House, Greenwich, Conn. The budget will be "refined" before the May Council meeting and presented to the General Convention in Louisville, Ky., next fall.

Council members attempted to follow the summary report in making budget decisions by:

- ▶ **allocating** \$225,000 to education, \$70,000 to evangelism, and \$350,000 to communication—new programs suggested by the dioceses;
- ▶ **setting** a \$4,750,000 item for overseas work as the largest single budget category;
- ▶ **coordination** of the General Convention Special Program with Indian, Appalachian, and Hispanic grant funding programs—and also slashing the grant funding capacity of GCSP by 30 percent;
- ▶ **designating** no money for items receiving low priority ratings, including Seabury Press, the Ministry Council, the National Association of Episcopal Schools, and theological seminaries; and
- ▶ **granting** no money to a newly-proposed system for delivering information into every Episcopal home; this was proposed by the Board of *The Episcopalian* magazine, which requested no money for the magazine itself as presently published.

Executive Council members also received a report on administration of the General Convention Special Program from Presiding Bishop John E. Hines. It was prepared by a committee, following accusations about GCSP administration made during the December Council meeting by Bishop Wilburn C. Campbell of West Virginia (see *February and March issues*). The Council received the report and encouraged anyone with additional information to present it for further consideration. Bishop Campbell called the investigation "superficial" while Bishop Hines said it was adequate and covered all points that had been raised.

The summary report of what was heard by Council members during their visits to dioceses last fall was received. Not only was the report used in determining the proposed budget, but Council members took steps to insure similar diocesan visits in the future. They voted to appropriate \$100,000 from the 1973 budget for a staff person and a similar visitation program this year.

The Rev. T. Stewart Matthews of Charleston, S. C., and the Rev. Canon R. Stewart Wood of Indianapolis, Ind., were elected to the GCSP Screening and Review Committee, replacing Bishop Campbell and Philip Masquelette of Houston, Texas, both of whom had resigned. Mrs. Carman Hunter of the Executive Council staff was elected to the governing board of the National Council of Churches.

Council members approved six and defeated two resolutions submitted by the Committee on Social Responsibility in Investments. A statement was received from Dupuy Bateman, Jr., of Pittsburgh, Pa., indicating his opposi-

tion to all such resolutions. He called them "too simplistic a way to deal with complex situations," some of which are "concerned with energy resources and national defense."

A detailed report on the Trail of Broken Treaties movement was received from Howard Meredith, officer for Indian affairs on the Executive Council staff. The National Committee on Indian Work received a grant of \$15,000, requested to help Indians and Eskimos become more involved in the making of decisions that affect their lives.

The Council also:

- ▶ **approved** \$5,000 for St. Barnabas' Leprosarium in Lolowai, New Hebrides, for the building of a nurses' staff house—the appropriation was drawn from the legacy designated solely for leprosy work;
- ▶ **approved** a Companion Diocese relationship between San Joaquin and the soon-to-be-established Diocese of Western Mexico;
- ▶ **learned** that \$120,000 has been received so far by the Presiding Bishop's Fund for World Relief for the victims of the earthquake in Managua and that money is "still coming in" for this; and
- ▶ **designated** the 1972 lapsed balance of \$112,827 for future program needs.

Richard J. Anderson

A Proposal for Episcopal Seminaries

The Episcopal Church's Board for Theological Education (BTE) said in February it will ask the Louisville General Convention this coming fall to consolidate the Church's theological

education resources into four regional centers. The Board will also recommend that provision be made in the General Church Program budget for financial support of the Church's seminaries.

The suggested sites are Berkeley, Calif.; Chicago, Ill.; Alexandria, Va.; and the Northeast. (Episcopal seminaries in New York City, Cambridge, Mass., and Philadelphia are already involved in a consortium arrangement.) No existing seminaries were specifically designated to house these centers, according to Bishop Ned Cole of Central New York, who is chairman of the BTE.

The BTE announcement comes after several years of increasing sentiment throughout the Episcopal Church that the existence of 11 independent seminaries is neither economically feasible nor educationally desirable, Bishop Cole said. The seminaries are self-supporting units which receive no direct financial aid from the General Church Program budget, and in recent years they have found the going difficult financially. Bishop Cole added that establishing support for the existing seminaries or for the proposed four centers would be "an historic step."

Seminary deans met last November and agreed to appeal to General Convention for funds for theological education and to recommend consolidation of theological education resources.

BTE members include, in addition to Bishop Cole: the Rev. David R. Cochran, Mobridge, S. D.; Lloyd Edwards, Nashotah, Wis.; David L. Fuller, Berkeley, Calif.; Amory Houghton, Jr., Corning, N. Y.; Dr. Murray Jackson, Ann Arbor, Mich.; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas; Mrs. Harold C. Kellerman, Alexandria, Va.; the Rev. Charles P. Price, White Stone, Va.; Dr. Philip H. Rhineland, Stanford, Calif.; the Very Rev. Hays H. Rockwell, Rochester, N. Y.; the Rev. Edward R. Sims, Cincinnati, Ohio; the Rt. Rev. Frederick J. Warnecke, Bethlehem, Pa.; Preston N. Williams, Cambridge, Mass.; and the Rt. Rev. Samuel J. Wylie, Bishop of Northern Michigan, vice-chairman.

The Rev. Almus M. Thorp, Rochester, N. Y., is director of the Board's

staff, and the Rev. Richard L. Rising, Rochester, is associate director. The Rev. Robert N. Rodenmayer, New York City, is Ministry Council coordinator.

The Board's action was taken at a two-day meeting held on the campus of the Church Divinity School of the Pacific, Berkeley, Calif.

Changes Proposed For Grant Programs

The Episcopal Church's Executive Council has proposed that a controversial General Convention Special Program (GCSP) for minority empowerment be absorbed into a total grant program.

This recommendation is expected to go before the triennial General Convention at Louisville in September, along with other significant revisions in the General Church Program budget.

Under the proposed plan, the inclusive grant program would amount to \$1,174,000 of a tentative \$13,779,300 program budget in 1974. GCSP would receive \$650,000, the National Commission on Hispanic Affairs \$120,000, the National Committee on Indian Work \$120,000, and the Appalachian Peoples Service Organization \$95,000. The sum of \$189,000 would be set aside for support services, and the entire grant program for non-constituent (not Church-related) groups would be placed under Executive Council.

The Episcopal Church has experienced considerable tension since the Special Program was authorized in 1967 and extended in 1970. Much criticism has focused on administration and on the operation of a Screening and Review Committee responsible for grant-making.

Bishop Wilburn C. Campbell of West Virginia resigned from the Screening Committee in late 1972 in protest against administration. On Bishop Campbell's resignation, Presiding Bishop John E. Hines and a committee named by him investigated GCSP operations.

The Presiding Bishop told Executive Council in February that he believed GCSP "has been administered not faultlessly but ably and with integrity." He said the administration was "in accordance with the basic guidelines laid down in General Con-

vention and by this Executive Council."

Bishop Campbell, also an Executive Council member, said he thought the report was "superficial." He added that he had hoped for a "careful investigation by people trained in investigative work, not just a one-day meeting with the staff."

The West Virginia diocesan said the study report was "a beautiful snow job or whitewash" by a staff that "sounded defensive." He also said, "I am not half as much interested in digging up archaeological pasts as I am in planning for the future."

Bishop Campbell proposed that the Executive Council postpone action until May when a more "balanced type report" could be made. The Council, on a vote of 16 to 10, received the Hines report on GCSP with the understanding that any member who desired further action could approach Bishop Hines.

Philip Masquelette, a Houston attorney who is a member of both Executive Council and the GCSP Screening Committee, had earlier filed a list of 18 proposals of ways GCSP administration could, in his view, be improved. He found "no change" in the Hines report from conditions he feels need improvement. The Council asked Bishop Hines to name a committee to study Mr. Masquelette's suggestions and report in May.

A GCSP staff response to the Masquelette proposals and criticism was distributed to Council members. The Houston attorney said he was concerned about the "sloppy" administration of the multi-million dollar GCSP rather than its goals. He resigned from the Screening and Review Committee at the Council's February meeting.

Some Episcopalians have questioned the propriety of certain GCSP recipient groups, have said bishops do not have enough of a role in approving or vetoing grants made to groups within their dioceses, and have complained about the attitude of some staff and Screening Committee members. Leon Modeste, a black layman, is staff director for GCSP.

Anglican Council To Meet in July

The second meeting of the Anglican Consultative Council (ACC) will take

place in Dublin, Eire, July 17 to 27. The focus for the delegates from 22 Anglican Church bodies will be on unity; church and society; order and organization; and mission and evangelism. Education for social justice will be the major subject in the church and society category.

The Council, numbering some 50 members, including lay men and women, has no authority to legislate. Created by a Lambeth Conference Resolution in 1968, the ACC has as its major function to develop agreed Anglican policies of world mission and to serve and guide Anglican participation in the ecumenical movement. The first meeting took place in Kenya, February, 1971.

The chairman of the ACC is a Nigerian judge, Sir Louis Mbanefo, and the vice-chairman is Marion Kelleran, professor of pastoral theology at Virginia Theological Seminary and a member of the Episcopal Church's Executive Council.

In addition to Mrs. Kelleran, other members of the Episcopal delegation are Presiding Bishop John E. Hines and the Rev. W. G. Henson Jacobs, Brooklyn, N.Y. Edward Blue, a student at Indiana University, is a co-opted youth representative.

Confirmation: A New Proposal

Episcopalians will retain the service of Confirmation, but its purpose will be more clearly defined if General Convention accepts a decision hammered out in December by the Standing Liturgical Commission and two committees from the House of Bishops.

In its March 1 issue, *The Virginia Churchman* reported that the new service of Confirmation will be designed primarily to give Episcopalians a chance to "make a mature public commitment to the responsibilities of their Baptism," which was presumably done when they were infants.

The service will also be designed for people who "wish to return to the Christian life and mission after having neglected or abandoned it" and for people "who come into the Bishop's jurisdiction from another Church."

The decision on the future of Confirmation took place at a special meeting of the Standing Liturgical Com-

mission with the theological and liturgical committees of the House of Bishops in Dallas, Texas.

Before that meeting, the service of Confirmation had been all but abolished in Liturgical Commission recommendations.

While giving new significance to Confirmation, the agreement affirms strongly that Baptism is the "one, and only one, unrepeatable act of Christian initiation, which makes a person a member of the Body of Christ."

The new proposed service of Holy Baptism will include laying-on-of-hands by the officiating minister, making the sign of the cross with or without anointing-with-oil, joining the eucharistic fellowship, and commissioning for Christian mission.

The scholars agreed on a compromise measure which says that the diocesan bishop is the "normative" minister at any service of Holy Baptism but recognizes he will seldom be present. According to one current theological emphasis in Episcopal circles, a priest is always to be considered a sacramental representative of the bishop.

The service of Confirmation will continue to be the particular privilege of the bishop. Confirmation will no longer be required of Episcopalians, according to the latest agreement, but it "should be strongly encouraged, not merely made available."

Some bishops and theologians have spoken of this new rite as a kind of "ordination to lay ministry."

The agreement states that the new rite will be called "A Form for the Affirmation of Baptismal Vows with a Blessing by a Bishop, also called Confirmation."

"Holy Baptism is full initiation into Christ's body, the Church, and seals us in Him by the Holy Spirit," according to the Standing Liturgical Commission draft. "The bond which God establishes in Baptism is indissoluble."

"However," the draft continues, "in the course of their Christian development, baptized members of the Church should be encouraged to reaffirm their baptismal promise in the presence of the Bishop as the chief minister of Baptism."

Drafts of the new services of Holy Baptism and Confirmation are now being revised by the Standing Liturgical Commission.

The 1970 General Convention in Houston was asked by the Commission



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

Q. I am assured of a good pension and, of course, will also receive Social Security benefits. Where does life insurance fit into my retirement planning?

A. Life insurance can play several roles in making your retirement years more secure. First, the cash values built up within your life insurance are an emergency fund to fall back on in case of unexpected medical expenses, home repairs, or other financial crises. These cash values can also be a source of funds for travel, for purchase of a retirement home (perhaps at the shore or by a lake), or for a number of other things to which you may have always looked forward. While your pension plus Social Security may presently appear to meet your retirement income needs, it is a source of some extra peace of mind to know that your life insurance can be used to produce extra income, absolutely guaranteed income, if needed in your senior years. Finally, life insurance carried into retirement years assures guaranteed cash or income for your spouse after your death.

Q. What plans of insurance are most appropriate in terms of retirement needs?

A. Almost any plan of permanent life insurance will be helpful. Endowments are frequently considered since they involve a more rapid accumulation of cash values. Even a lower premium plan such as Ordinary Life, however, can be a source of considerable cash value build up toward retirement needs, especially if started at a young enough age. Term insurance plans, of course, will not be of much value in retirement years in the context we have discussed because term insurance is temporary coverage with no meaningful cash value development.

In most instances, retirement needs should not be considered separately from other insurance needs. It is a good idea to have a total insurance plan which meets the need for retirement cash or income, educational funds, income while children are dependent, paying off a mortgage or other indebtedness, and for emergency funds. Your Church Life Advisory Services staff is here to help you in developing such a total plan. Why not write us today?

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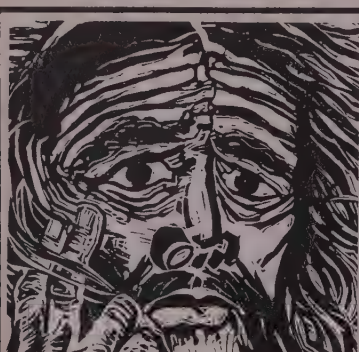
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WORLDSCENE

to approve a service of Baptism and the Laying-on-of-Hands, which would have replaced both Baptism and Confirmation and could have been administered by the local priest.

The Convention rejected the suggestion but left the new service in *Services for Trial Use* so it could be used by bishops who were baptizing and confirming at the same time. Convention also removed the requirement that Episcopalians be confirmed before receiving the Holy Communion.

Since that time, the Liturgical Commission and the bishops have been trying to arrive at an agreement on the future of the Baptism and Confirmation services.

● In other action, the Standing Liturgical Commission and bishops approved recommendation of a new Order of Service for the Evening for inclusion in the proposed new *Book of Common Prayer* as a Third Office of the Daily Office. The present *Services for Trial Use* volume includes no specific service of Evening Prayer.

● The commission also decided to publish as a Prayer Book Study different theological statements concerning the rites in *Services for Trial Use*, "with a rationale of their preparation; a statement on authority and freedom in the Church"; and "a bibliography and a theological critique of the . . . service." —Ben P. Campbell

Plan of Union Submitted in Canada

A plan to unite three different Canadian Churches, with some 3,400,000 members and adherents involved, was presented in February to the executives of the Anglican and United Churches and the Christian Church (Disciples of Christ). Archbishop Edward W. Scott, Anglican Primate; the Rev. Robert K. Lelaand, president of the All-Canada Committee of the Christian Church; and the Rt. Rev. N. Bruce McLeod, moderator of the General Council of the United Church of Canada were present at the Toronto meeting.

The plan of union for "The Church of Christ in Canada," the name recommended for the new denomination, is the result of five years' work by the General Commission on Church Union. Following the presentation the leaders

of all three denominations adjourned to consider the plan, what recommendations they will make to their own people, and how voting by congregations will be conducted.

In both the Anglican and United Churches groups exist which vehemently oppose union. Some observers feel that while the executives of all three Churches may approve the plan, it will lose in a vote among the laity.

If the leaders approve the plan for study, the next step will be to present it to congregations for this purpose.

NCC Asks Admission Of Ugandan Refugees

In January the National Council of Churches (NCC) asked the federal government to allow a second 1,000 Asians expelled from Uganda to be resettled in the United States.

The Rev. John Schauer, director of immigration and refugee programs for Church World Service, said church families have offered to take more of the refugees than his agency has people needing placement.

Of an initial 1,000 Ugandan Asians certified for resettlement in the U. S., Church World Service has placed 251. The Lutheran Immigration and Refugee Service has placed 326. The other half of the group was handled by five other religious and humanitarian agencies, including the U. S. Roman Catholic Conference and United HIAS, a Jewish organization.

The Episcopal Diocese of Bethlehem at its fall convention voted to make placement of Ugandan refugees a high budget priority.

The NCC said in January that more than 2,000 Ugandan Asians are in European resettlement camps, and they have no assurance they will be allowed permanent residence there.

Coalition of Churches In Stockholder Actions

A coalition of six denominational groups has renewed pressure on U.S. corporations to disclose the full extent of their involvement in South Africa. In addition to asking data on profits, taxes paid to South Africa, and products sold to it, the Church groups seek information on employees' wages and the firms' attitudes toward apartheid laws.

Churches joining the action are

American Baptist, Episcopal, United Methodist, United Presbyterian, National Council of Churches, and Unitarian-Universalist Association. Information was sought from over a dozen corporations. One, International Telephone and Telegraph, has already agreed to publish a report for its stockholders. Two other companies are asked to reconsider their intention to enter Angola and Namibia. An agency of the United Church of Christ has filed four additional stockholder resolutions.

Tax Deduction for Volunteer Work?

Persons who do volunteer work for public or private non-profit groups would be able to deduct up to 1,000 hours or \$2,000 on their income tax returns under a bill introduced in Congress in February.

Representative Ella T. Grasso of Connecticut, when she submitted the bill, said, "At this time, many public and private non-profit organizations must continue their operations with small, overworked staffs. Passage of this bill would establish an appropriate way to thank and encourage these dedicated individuals."

Under the bill, a person who contributes at least 50 hours of uncompensated volunteer work during the year would be eligible for the special tax deduction. The amount would equal the number of hours multiplied by the federal minimum wage of \$2, with a maximum deduction of \$2,000.

New Mexico: Alianza Aftermath

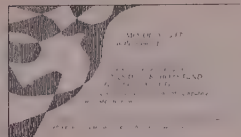
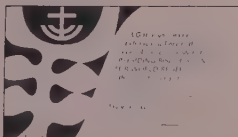
A total of \$25,200 withheld by the Diocese of New Mexico and Southwest Texas from the General Church Program budget has been given to "worthy projects" within the diocese's geographical area.

The money, withheld in 1969 when the General Convention Special Program (GCSP) made a grant of \$40,000 to Alianza, a Spanish-American organization in New Mexico (*see February, 1970, issue*), was put in an escrow fund from which the Diocesan Standing Committee has been making grants. A portion of the money was spent in 1970 for diocesan work among American Indians.

In communities where diocesan

please a friend- help a stranger.

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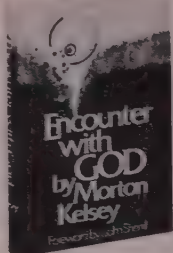
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WORLDSCENE

grants are made, local vestries review and make recommendations on projects. They may approve or disapprove such plans. This, say diocesan officials, "is what this diocese was demanding of the national Church at the time of the Alianza controversy."

This controversy arose when the then diocesan, Bishop C. J. Kinsolving, accused the Alianza of advocating violence and Executive Council made the grant over his objection.

Bishop Richard M. Trelease, Jr., who succeeded Bishop Kinsolving, is completing his first year as bishop. In commenting on the diocese's use of the escrow fund, Bishop Trelease said people understand better when they are involved. "I'd like to give the local church the feeling of participating in funds distribution."

Grants from the escrow fund have been made to: Espanola Northern New Mexico Cooperative, \$2,000; Espanola Hospital, \$1,000; Outreach, Inc., Santa Fe, \$5,000; Backdoor Program, El Paso, \$5,000; Chaves County Half-Way House, \$1,200; UMCA Mini-bike program, \$1,000; Southwest Valley Youth Development Program, Albuquerque, \$3,500; Otero County Self-Help Program, Alamogordo, \$2,000; YWCA Pregnant Teenagers Program, Albuquerque, \$3,500; and Medical Loan Assistant Program, Portales, \$1,000.

The Templeton Prize: Shades of Nobel

Prince Philip, the Duke of Edinburgh, will present the first award of the Templeton Foundation Prize for Progress in Religion in the Guildhall, London, April 25.

The prize, which was inaugurated in May of last year, was initiated by a layman who has been greatly concerned about the need to recognize one of the most crucial dimensions of human existence.

The value of the prize is £34,000 (some \$84,000). The judges are: the Rev. Dr. Eugene Carson Blake, former General Secretary of the World Council of Churches; Professor Suniti Kumar Chatterji, National Professor of India in Humanities; Sir Muhammad Zafrulla Khan, President of the International Court of Justice at The

Hague; Dr. Margaretha Klompe, first Dutch woman cabinet minister; Sir Alan Mocatta, Judge of the Queen's Bench Division of the High Court of England; Dr. James McCord, President of Princeton Theological Seminary, New Jersey; Abbot Kosho Ohtoni, Buddhist leader of the Nishi Hongwan-ji Temple in Japan; the Rt. Rev. Robert Woods, Anglican Bishop of Worcester, England; the Rt. Hon. Lord Thurlow, former Governor of the Bahamas.

Favored Status of Irish Church Abolished

The Roman Catholic Church no longer enjoys a special status in the Republic of Ireland.

In a national referendum some 50 percent of Erie's 1,800,000 voters turned out, and 85 percent voted to have Article 44, sub-section 2, deleted from their 1937 Constitution.

The article declared, in part: "The state recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens."

Most observers agree that this is but a first small step toward elimination of what Ulster Protestants hold up as still present evidence of "Roman Catholic conscience" domination in the Republic.

Some examples: the Constitution still bans divorce for non-Roman Catholics as well as Roman Catholics. The law books are replete with statutes which make importing and selling contraceptives a crime, forbid a mixed-religion couple to adopt children, and provide strict censorship of films and books.

One most crucial issue, however, concerns control over Irish schools, now largely in the hands of the Roman Catholic hierarchy and religious orders.

Roman Catholic-born Noel Browne, a Labor Party member of the Dublin Parliament, said in a speech: "All of us here are victims of the same sectarian education. Our ideologies, our social attitudes, are pre-determined by our education." He concluded, however, that the Roman Catholic Church was in the midst of changes. "There's obviously a ferment taking place now. The Church knows they've got to change and the government, too."

Black History: News and Views

At the invitation of Canon Walter Dennis of St. John's Cathedral staff and Dr. Quinland R. Gordon of the Absalom Jones Theological Institute, Atlanta, Ga., Episcopalian scholars actively working in black history met at the New York cathedral in January.

The 20 historians, assembled from all over the country, agreed the Episcopal Church archives has material for dozens of doctoral dissertations, publishable books, masters theses, and monographs.

The single figure under widest investigation by the group was the Rev. Alexander Crummel, nineteenth century black priest, who, rejected by Episcopal seminaries, received a degree from Cambridge in England, returned to the U. S. A., then went to Liberia for 20 years to seek "regeneration of Africa." Despite his descent from a native prince, he returned to America for the last 25 years of his life to become a profound influence on black leader W. E. B. DuBois. The Rev. Dr. Crummel maintained "the Negro can achieve" and compared the Afro-American to the Jew in his capacity to contribute to the culture.

Group members exchanged information and puzzlement as black history related to the Church. Because of the mystery which surrounds Absalom Jones' ordination date, whether he or Peter Williams, Jr., was the first black to become an Episcopal clergyman is uncertain.

Incongruities abounded in the session. The Churches were cited as slavery's main support long after Great Britain outlawed the practice. In Washington, D. C., church pews were marked "FPC" for Free Persons of Color to distinguish them from those for slaves who were relegated to the galleries. The disapprobation suffered by black Suffragan Bishops Dulaney and Demby of North Carolina and Arkansas at the hands of Negro intellectuals was attributed to their selection by all-white conventions.

Philadelphia Divinity School was praised for having been the first Episcopal seminary in America to admit a Negro (1865) and the first to elect a black, the Rev. Tollie Caution, to its board, on which he still serves.

Dr. Stiles B. Lines of the University of the South called for an annotated bibliography of all the writings in the field of black history in the Episcopal

Church. Consensus was that extensive research is needed on the African Orthodox, AME, and Reformed Episcopal Churches, on free Negroes before and after the Civil War, the American Negro Academy, black leadership in the Episcopal Church, and many other areas.

No history of the Negro Episcopalian in the South exists, and few diocesan histories mention work among the blacks. The need for a comprehensive catalog of Episcopal collections, especially religious magazines, was cited as an obstacle to effective writing. Dr. Nelle Bellamy of Austin, Texas, Church Archivist, described available collections and services.

Dr. Arthur Ben Chitty, national convener of Episcopal historiographers, pointed out that the annual meeting at Sewanee last August had made black history a program feature and the 1973 meeting would do the same. He also said anyone who wished to be on the free mailing list of the Historiographical Newsletter should send his name and address to Sewanee.

Dr. Chitty congratulated the Rev. William James Walker of Chicago for being the first black to be named a diocesan historiographer in the U. S. A.



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In Person

Indianapolis' Bishop John P. Craine is recuperating successfully, following heart surgery in January, and hopes to be back on the job in April. . . . The Rev. Louis W. Pitt, Jr., formerly rector of All Saints, Brookline, Mass., is the new Dean of All Saints' Cathedral, Lusaka, Zambia, Central Africa. . . . Enid G. King is the new southwest regional coordinator of the Union of Black Episcopalians (UBE). . . . The School of Theology of the University of the South announces the Rev. Urban T. Holmes' appointment as Dean. He is currently professor of pastoral theology at Nashotah House, Wis. . . .

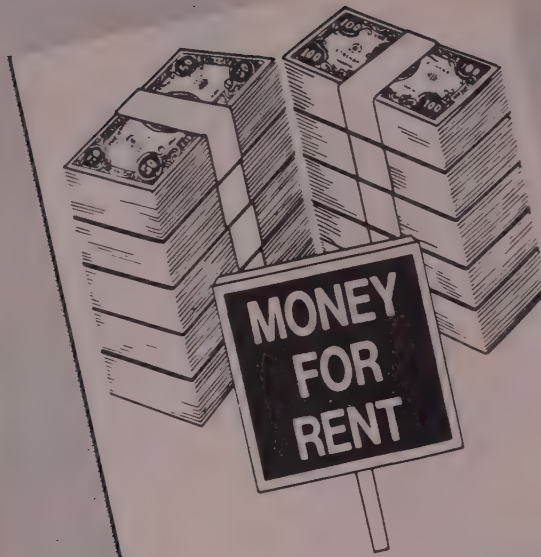
Eric Snyder, formerly with the Episcopal Church Executive Council staff, is the new director of the Division on Youth and Community Services, Federation of Protestant Welfare Agencies, New York. . . . The Rev. Paul H. Kratzig has resigned as rector of Trinity Church, Victoria, Texas, and as president of the Foundation for Christian Theology. The Rev. Canon Joseph Wittkofski, St. Mary's, Charleroi, Pa., has been elected the Foundation's new president. . . .

School news includes three items from The Bishop's Schools, La Jolla, Calif. They are: the election of Philip Perkins, headmaster, to the Executive Committee of the California Association of Independent Schools; the retirement of Dorothy Johnson, assistant headmistress; and the appointment of Mrs. Thomas R. Bradford, English department chairman, to the Executive Board of the Diocesan Schools of Los Angeles. . . .

In January the Board of Trustees of the Tainan Theological College, Taiwan, announced the election of the Rev. Dr. Ching-fen Hsiao and the Rev. Dr. Peyton G. Craighill as principal and vice-principal, effective immediately. . . .

With the death in London of the Rt. Rev. Donald B. Marsh, 69, retired Bishop of the Arctic Diocese in Canada, the Anglican community lost one of its most colorful leaders. The bishop whose signature was "Donald the Arctic," spent more than 40 years serving his 2.75 million square mile jurisdiction. . . .

News of Anglican bishops also includes the coming retirement this summer of London's Bishop Robert Stopford, third-ranking prelate in the Church of England, and Bishop Ian Shevill's acceptance of election to be Bishop of Newcastle, New South Wales. He is presently secretary of the United Society for the Propagation of the Gospel and was formerly Bishop of North Queensland, Australia. . . .



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Bishop Colin Winter, who was exiled from Namibia, Southwest Africa, 1962, is now priest-in-charge of St. Margaret's Church, Oxford, England. . . . Bishop J. W. Hawkins Flagg has become Anglican Bishop in Peru and Bolivia. Bishop Flagg, formerly Bishop of Paraguay and Northern Argentina, is the president of the Anglican Consultative Council of Latin America. . . . Former archdeacon Patrick Murindagomo is the new Suffragan Bishop of Mashonaland. . . . Bishop Lewis S. Garnsworthy, Suffragan of Toronto, has been elected diocesan. . . .

The Rev. Calvin Cabell Tennis, rector of Trinity Church, Buffalo, N.Y., the new dean and rector of St. Mark's Cathedral, Seattle, Wash. . . . The Rev. Kyle Marland McGee, assistant rector of St. Stephen and Incarnation, Washington, D.C., is the first non-Roman Catholic to be appointed chaplain to students at Georgetown University, Washington, D.C., a Jesuit school. . . . Leon-Joseph Cardinal Suenens was the chief speaker at the Fourth National Conference of Trinity Institute, March. . . . Werner Mark Linz, long associated with the publishing firm of Herder and Herder, is the new president of Seabury Press. . . .

On January 6 the Episcopal Diocese of Rochester gained its first woman rector with the ordination of Merrill Bittner. On January 8 she officiated as rector at the marriage of her father, John Merrill Bittner, to Mary Modane Richmond, both of California. The wedding took place at the Church of the Good Shepherd, Webster, N.Y., where Merrill Bittner is an assistant minister. . . . In addition, 11-year-old Susan Trautmann, the bridegroom's granddaughter, served as epistoler. . . .

At its fortieth anniversary meeting in December, Eva Elder became the first Episcopal woman and the first woman ever elected to head South Carolina's Christian Action Council. Mrs. Elder has held many responsible positions in the Diocese of Upper South Carolina. . . .

William Alexander Johnson, Danielson professor of Christian Thought and professor of the History of Ideas, Brandeis University, Waltham, Mass., has been appointed canon residentiary of the Cathedral of St. John the Divine, New York City.

Congratulations

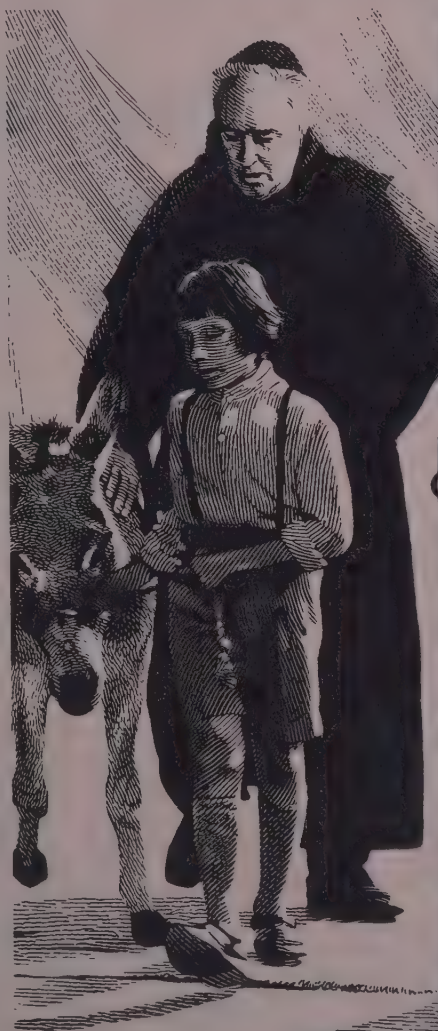
► to the Church Pension Fund and Affiliates, an important arm of the Episcopal Church, for receiving The American Institute of Management's "Award for Excellent Management," one of the nation's top business honors;

► to St. Mark's Church, Cheyenne, Wyo., upon being designated a National Historic Place. Its recently unveiled plaque says in part, "The ministry of St. Mark's is historically linked with the settling and development of the frontier West";

► to the Rev. Dr. William Sloane Coffin, chaplain of Yale University, for receiving the 1973 Dahlberg Peace Award from the General Board of American Baptist Churches;

► to the Sisters of the Transfiguration, Glendale, Ohio, upon the 75th anniversary year of their community's founding;

► to the Rev. Samuel W. Hale, Jr., upon completion of ten years as rector of Grace Episcopal Church, Elmira, N. Y. Congratulatory messages from President Nixon and Governor Rockefeller especially commended Father Hale's help to victims of the floods which followed last summer's tropical storm Agnes.



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Changes in the Episcopate



Atkinson



Carral



Cox



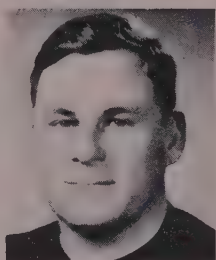
Emrich



Hall



McGehee



Rusack



Smith



Thayer



Van Duzer

Current changes in the Episcopate include the deaths of the Rt. Rev. William Paul Barnds, Suffragan Bishop of Dallas, and the Rt. Rev. Russell Sturgis Hubbard, retired Bishop of Spokane, as well as the following:

Standing Committee and is chairman of the Urban Ministry Committee of Shelby County, Tenn.

C. Frey who was expelled for political reasons.

Bishop Carral was active in diocesan programs in Panama and Headed Panama's MRI Commission and the Companion Diocese Committee.

The Rev. Robert Poland Atkinson, rector of Calvary Church, Memphis, Tenn., since 1964, was elected February 17 to be Bishop Coadjutor of West Virginia.

Mr. Atkinson is a graduate of the University of Virginia and Virginia Theological Seminary. Following ordination to the priesthood in 1954, he served at St. Matthew's, Wheeling; Christ, Fairmont; and Trinity, Huntington, all in West Virginia, before moving to Tennessee.

Bishop-elect Atkinson has been active in diocesan affairs in both West Virginia and Tennessee. Twice a deputy to General Convention from West Virginia, he was elected a deputy to the 1973 Convention from Tennessee. He is a member of Tennessee's Diocesan

The Rt. Rev. Anselmo Carral Solar was consecrated in January to be Bishop of Guatemala.

A Cuban exile, Bishop Carral graduated from Instituto de Ciego de Avila, Cuba, in 1942. He received his B.D. from Virginia Theological Seminary in 1951 and was ordained priest the following year. From 1951 to 1956 he had charge of several missions in Cuba, and in 1957 he became archdeacon of Camaguey and Oriente provinces, with oversight of four missions.

In 1962 Bishop Carral went to Panama, serving as associate rector of San Marcos, Panama City, and chaplain to the University of Panama and the Bellavista Children's Home until his election by the House of Bishops in November, 1972. He succeeds the Rt. Rev. William

The Rt. Rev. William J. Cox was consecrated Dec. 16, 1972, to be Suffragan Bishop of Maryland.

A native of Kentucky, Bishop Cox studied at the University of Cincinnati, George Washington University, the University of Maryland, Harvard Business School, and was graduated from Virginia Theological Seminary. He was ordained to the priesthood in 1958 and has spent his entire ministry at Holy Cross Church, Cumberland, Md. He has also served on the diocesan Standing Committee and Executive Council.

Bishop Cox was consecrated in Roman Catholic Bishop Walsh High School, Cumberland, the first time

Bishop has been consecrated in western Maryland. He will work extensively in that area of the state.

The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan since 1948, retired in March 11.

Born in Turkey of American missionary parents, Bishop Emrich is a graduate of Brown University, Union Theological Seminary, and the University of Marburg, Germany. Ordained deacon in 1936, he began his ministry at St. John's, Waterbury, Conn. From 1937 to 1946 he taught at the Episcopal Theological School and served several Massachusetts parishes. He was consecrated to be Suffragan Bishop in 1946 and elected Diocesan in 1948.

Bishop Emrich has written two books, scores of articles, and was a weekly columnist for a Detroit newspaper. He has served on General Convention's Commission on the Approach to Unity and was a member of the Executive Council for six years. He has also been active and influential for years in Detroit civic affairs.

The Rt. Rev. Charles F. Hall, Bishop of New Hampshire since 1948, is retiring April 20. He will be succeeded by Bishop Philip Smith.

Born in New Brunswick, Canada, Bishop Hall received degrees from Springfield College and Episcopal Theological School, both in Massachusetts. He was ordained to the priesthood in 1937 and served churches in Massachusetts until 1945. He was rector of St. Paul's, Concord, N.H., at the time of his election to be New Hampshire's Bishop Coadjutor. Consecrated in January, 1948, he became Diocesan three months later.

Bishop Hall has served as chairman of General Convention's Joint Committee to Study the Problems of Alcoholism and its Joint Commission on Status and Training of Professional Women Church Workers. He has been president of the church's First Province (New England).

The Rt. Rev. H. Coleman McGehee, Jr., Bishop Coadjutor of Michigan since 1971, became Diocesan on March 11, succeeding retiring Bishop Emrich.

A graduate of Virginia Polytechnic

Institute and Richmond University, Bishop McGehee pursued a law career, becoming an Assistant Attorney General of Virginia in 1951. In 1954 he entered Virginia Theological Seminary and was ordained to the priesthood in 1958. He was missionary-in-charge of St. John's, Arlington, Va., until 1960 when he became rector of Immanuel-on-the-Hill, Arlington, which post he held at the time of his election to the Episcopate.

While in Virginia, Bishop McGehee was active in civic affairs and diocesan concerns. He was a member of the Governor's Commission on the Status of Women and the Diocesan Commission on Mutual Responsibility. He was a deputy to two General Conventions and has served on Convention's Committees on Canons and Christian Social Relations.

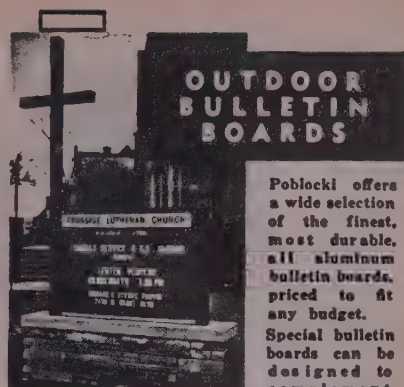
The Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles, was elected Oct. 21, 1972, to be Bishop Coadjutor.

Bishop Rusack graduated from Hobart College and General Theological Seminary. Ordained to the priesthood in 1951, he served churches in Montana from 1951 to 1957 and was active on diocesan and state committees. He was chaplain of the Montana State Prison from 1951 to 1954 and then served on the governor's Chaplain Advisory Commission which instituted a chaplaincy program to state institutions.

Then followed a year at St. Augustine's College, Canterbury, England. From 1958 until his consecration in 1964, Bishop Rusack was rector of St. Augustine-by-the-Sea, Santa Monica, Calif. Besides serving on numerous diocesan committees and commissions, he has been chairman of General Convention's Joint Commission on Church Music. He is a trustee of General Theological Seminary and has been named by Governor Reagan to a special commission on California's changing environment.

The Rt. Rev. Philip A. Smith, Suffragan Bishop of Virginia since 1970, was elected Oct. 7, 1972, to be Bishop Coadjutor of New Hampshire and on May 11 will be installed as Diocesan.

Bishop Smith is a graduate of Harvard University and the Virginia Theological Seminary. Following ordination in 1949 he was assistant at All Saints, Atlanta, Ga. From 1952 to 1959 he was rector of Christ Church, Exeter, N.H.,



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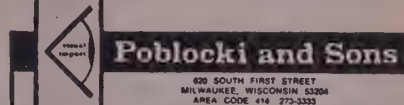
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Changes in the Episcopate

Continued from page 57

leaving to become assistant professor of pastoral theology at Virginia Theological Seminary. He became chaplain there in 1962.

During his years in New Hampshire, Bishop Smith served on many diocesan and local committees, especially those concerned with youth and education. In Virginia he continued these interests as well as working with clergy as chairman of the Clergy Development Committee.

The Rt. Rev. Edwin B. Thayer, Bishop of Colorado, retired March 1. He was succeeded by the Rt. Rev. William C. Frey (see *Episcopate*, September, 1972).

Bishop Thayer graduated from the University of Illinois and from Seabury-Western Theological Seminary. Following his ordination in 1934, he served churches in Illinois and Iowa. Throughout World War II he was an army chaplain, serving part of the time in the South Pacific. In 1945 he went to Colorado as rector of St. Luke's, Fort Collins. From 1950 until his election in 1960 to be Suffragan, he was rector of Ascension, Denver. He was elected Diocesan in 1969.

A deputy to two General Conventions, Bishop Thayer has served on numerous diocesan committees and is a trustee of Seabury-Western Theological Seminary.

The Rt. Rev. Albert W. Van Duzer, Suffragan Bishop of New Jersey, was elected Sept. 18, 1972, to be Bishop Coadjutor of New Jersey.

A graduate of Trinity College, Hartford, Conn., and the General Theological Seminary, Bishop Van Duzer was ordained to the priesthood in 1946. After assisting at Grace, Merchantville, N.J., he became rector of Advent, Cape May, N.J. He returned to Merchantville as rector of Grace Church in 1949. He was elected Suffragan in 1965.

Bishop Van Duzer has been active in community activities, including Camden, N.J.'s Family Counseling Service and the Family Service Association of America. He was appointed by New Jersey's Governor Meyner as a delegate to the first White House Conference on Aging. He has been an alternate deputy to two General Conventions, and currently he is serving on the Presiding Bishop's Advisory Committee on Evangelism.

The 1973 23d Annual

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Write For Our Catalog

Making the Impossible Dream Come True

Continued from page 10

Executive Council meeting [see page 25]. Hearings were held in early February for agencies who wanted to be funded through the General Church Program. Out of this, out of their infinite wisdom and experience and the prophetic stance they are called on to take, modified by some pragmatic realities they are more familiar with maybe than the average guy in the hinterlands, Executive Council has come up with its first proposals for General Convention.

Now this is a canonical responsibility the Executive Council is supposed to discharge. This time they plan to present their own proposal to the General Convention.

DELL: What size General Church Program are we talking about, in terms of money?

CARR: I couldn't answer that with any degree of accuracy. I will say, just guessing off the top of my head, that it will be more than the Church and the parishes have been willing to commit up to now. I would say, just to give a rough estimate, in the range of \$15 or \$16 million. Then the question becomes, can the Executive Council set its priorities in such a manner that General Convention can set its priorities?

Take, for example, the area of communications where the Church-at-large out there said they want some sort of material from the national Executive Council and its staff as to what's going on in the country and the world under the mandate of the last General Convention. They want that in their homes, and this will cost, in my opinion, roughly 3/4 of a million dollars annually in the cheapest manner. Whether the Church—the General Convention—is willing to commit itself to that remains to be seen.

DELL: How did you get involved in all this?

CARR: Well, I think it's normal to ask that kind of question. What in the name of all that's pure and holy could have brought Oscar Carr—Mississippi cotton farmer, known sinner—to this job as a temporary church bureaucrat? Well, with the exception of seven years in college and military service, I have

spent all of my life in Mississippi—as a matter of fact, on the same cotton farm. Although all of my life there has been exciting, challenging, and most rewarding, the last decade and a half has been particularly interesting.

With the change in many laws of our land and a great surge of social consciousness in our nation, we often found the laws of our state in conflict with the laws of our country and the direction of our federal government in the area of social concern in stark contrast to the cultural traditions of the state and local community. In this period of polarization the beacon light of the Gospel—as I saw it—kept flashing justice, mercy, brotherhood, love.

If one is to take the Gospel message seriously, it undoubtedly influences any decision leading to a real personal commitment. With the full realization that many people, who had more of God's spirit than I, had left the Church—because they had been turned off by it or not turned on by it—I chose to stay, to work in it, and to give this activity a high priority in my life. This led to efforts at parish, diocesan, and national levels and ultimately to this two-and-a-half year appointment to serve on the Executive Council staff in New York City.

DELL: How do a Mississippi cotton farmer and his family like New York?

CARR: Well, I took to it like a duck to water. I didn't know whether being my own boss for twenty-five years on a cotton plantation had killed the discipline I learned at the United States Naval Academy, but the first morning I just took off down the street to catch that subway to get here on time like I had been doing it all my life.

It was not that easy for my wife. Although she and our five children have all been extremely supportive, it was a while before she could find a meaningful life for herself in New York. But now, after a year-and-a-half, she is in school and involved and finds it interesting and exciting.

DELL: Are all your children living here?

CARR: No, we have only an 8-year-old daughter here. The other four are off in school. We have one each in Texas, Virginia, Washington, D. C., and Connecticut.

DELL: How's school for the 8-year-old?

CARR: She goes to a parochial day school. She walks down Fifth Avenue

every morning with her little backpack and high socks and takes to it also like a duck to water.

DELL: You've traveled around the Episcopal Church a great deal. How does it look to you now?

CARR: I believe the anxiety level is down, the credibility gap is closing, and the trust level is rising. We've still got stumbling blocks between now and General Convention, but if we can pull off this whole undertaking, I think we have the greatest opportunity for the most productive General Convention in my adult lifetime with the Church.

I would like to say I think any success this office of development has had in its short life can be attributed to three things. First, the director's freedom from structural program involvement which allowed me to take a creative idea, flesh it out, test it, and train the leadership to take it to the field and evaluate it. Second, having the funds to support such an effort. Had I gone to the Executive Council and said I need \$30,000 to train 101 people in Chicago and then I need \$50,000 to send them around the Church to carry the message and see what the grass roots say, they would have terminated my contract and sent me back to Mississippi. But funds from the Diocese of Rochester's gift enabled us to move when we had this creative idea. Third, and not to be underestimated, because of the small staff here, we had to have help from somebody else. And the readiness of committed churchmen across the country to respond was really terrific.

I believe the processes preceding and following the Convention in Louisville this fall are the beginning of an open future for the Episcopal Church. An assessment of effective ministry and development of church-wide collaboration point the way to a creative future. Our courage to be bold in confronting today's issues gives promise of tomorrow's faithfulness in mission.

In 1976—the 200th anniversary of a new beginning for this country and this Church—we will celebrate the fruitfulness of similar courage that gave us our beginning in the founding of the Episcopal Church. At this moment of history we are under pressure to begin building a Church for the next century. May the open, creative future call us to a major effort now to release all that is possible for mankind's realization of freedom in Christ. ◀

Switchboard

Continued from page 4

The Rev. John Ward (1819-1821), the Rev. Thomas Horrell (1825-1831), the Rev. Levi Hannaford Corson (1831-1832), and the Rev. William Chaderton (1832-1835).

If you can assist us in our efforts, we would appreciate hearing from you.

Eugene L. Rodgers
Christ Church Cathedral
1210 Locust St.
St. Louis, Mo. 63103

CALLING ALL DOCTORS

I am planning to edit a book with the tentative title of *Notable Physicians and Their Faith* and am seeking contributors to this book. I believe that physicians can and would want to share their faith for the benefit of other physicians and the public. Anyone interested in contributing to this book, please write to me at the following address:

Claude A. Frazier, M.D.
4-C Doctor's Park
Asheville, N.C. 28801

TEACH WITH LOVE AND RESPECT

"How We Learn Liturgically" (December issue) raises a basic issue. If an Episcopalian congregation chooses to recreate the ancient Liturgy of Hippolytus, no one can object since it is no longer a living liturgy. Likewise, no one could object to a recreation of the Sarum or 1549 Services, as these are fundamentally "our property." The Liturgy of St. John Chrysostom is, however, one of the most widely used forms of service in the modern Christian world. Is it wise for Episcopalians to perform what you have called "Do-it-yourself Byzantine" liturgies?

Here in Moscow, Holy Russia and Soviet Russia live side by side, and daily in dozens of parish churches you can witness the majesty and the mystery of the Liturgy of St. John Chrysostom. You need only look at the faces of the worshippers to recognize the immense devotion these people feel toward their Liturgy. To them it is a holy treasure, the source of religious education in a country where there are no Sunday schools and the subject of a respect verging on awe. It is only with the greatest of care and sensitivity that we should intrude upon this ancient and revered form of worship.

It is shocking that you should say that this Liturgy uses "complicated ritual...to preserve the illusion of special holiness and privilege vested in those who handled the props." Such flippancy about our Orthodox brothers' firmly cherished beliefs is gross insensitivity.

I beg all Episcopal clergy to proceed with extreme caution in the performance of any forms of services from the Orthodox Churches lest, in all innocence, they deeply offend those who are among our closest brothers in Christ.

Raymond Oppenheim
American Chaplain
in Moscow

EPISCOCAT FAN(CIER)

I am sure our Blessed Lord must regard the precious Episcocats as one of the most important features of your fine magazine.

Mrs. O. L. Wilson
Pittsburgh, Pa.

DIGIT DROPPED

On behalf of Pride, let me thank you for the inclusion in the January issue (Worldscene, pages 41-2) of information on the Pride Salary and Evaluation Study.

There was one mistake which might make a difference to those considering buying the Report. The cost is \$16 as reported. The number of pages, however, is 126, not 12 as reported.

James C. Blackburn
Philadelphia, Pa.

IN CHRIST THERE IS NEITHER. . .

Only its presumptuous statements explain the audacity of the group which calls itself The Committee for the Apostolic Ministry (advertisement in December, 1972, issue) in order to oppose the ordination of women to the priesthood. The use of such a name for what is a political purpose is an affront to the Church. In its expressed fear for the unity of the Church and for the "integrity of the priesthood" (whatever that means to these men), the committee is denying that the Holy Spirit is at work in the cultural changes which have brought about the possibility that women can function as priests.

But it is God who defines change in human life. We have no reason to suppose that "clear consensus" is a necessary mark of the Holy Spirit. Neither have we the right to defer the question of ordaining women in some vain hope that change will not come to the Church until we are ready for it. This committee cannot show that barring a person from a full ordained ministry on the basis of sex is anything but gross injustice, nor does Scripture allow us to attribute such a barrier to Christ's intention.

Although the committee declares a concern for unification with other Catholic and Orthodox Communions as well as for unity within our own Church, its attempt to deny equality is divisive. In its anxiety for Catholic unity, the committee is willing to sacrifice our witness to the Roman and Orthodox Churches, as well as our acceptance of other Protestant ministries. We may well ask what we hope to gain which will be worth the loss to our spiritual life. Will the Holy Spirit be present in such a union?

We urge our brothers and sisters in the Church to refuse support to The Committee for the Apostolic Ministry, remembering *there is neither Jew nor Greek, neither slave nor free, neither male nor female*, but that we are all one in Christ Jesus.

Hugh S. MacKay, Jr., Elizabeth A. Gray, Neil I. Gray, Mrs. Neil I. Gray, Richard N. Broadhurst, Melissa C. Fox, Dain K. Waters, Janet Slemon, Charles R. Bradshaw, Lloyd E. MacKay, Benjamin J. Woznick, Carolyn D. Woznick, Leanne Trefry, Barbara H. Wayne
Cambridge, Mass.

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The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

ADELYNROOD CONFERENCE

"The Sacred Ministry" is the topic for a theological study conference, open to clergy and laity of all denominations, to be held June 25-29 at Adelynrood, the retreat and conference center of the Society of the Companions of the Holy Cross, Byfield, Mass. 09122.

The Rev. Robert Wright, Professor of Church History at General Theological Seminary, is conference leader. He will be assisted by the Rev. Carol Anderson, St. James' Church, New York, N.Y.

For further information, write to: The Rev. Jane Bloodgood, Conference Chairman, 2101 S. Boston St., No. 6, Tulsa, Okla. 74114.

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WORLD RELIEF OCTAVE MARCH 25-APRIL 1

"One Way to Help a Broken World" is this year's theme of the Presiding Bishop's Fund and Church School Missionary Offering. In addition to the parish leader's guide, with suggestions on promotion within each parish, and the offering boxes are six other items which may be ordered (all free) from:

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could purchase these sets from a local supply house for about \$150. "But if you decide to send vestments, please send in small parcels." His address is: The Rev. Jose N. Bangao, St. Thomas' Mission, Tabuk, Kalinga-Apayao, Philippines.

THOUGHTS FOR LENT

The supreme gift is that of letting others know we love them.

Grant us the daring to deny ourselves more than what is convenient so as to give others more abundant life.

Needs are reported in numbers, but each number represents a breathing person who does not feel like a statistic.

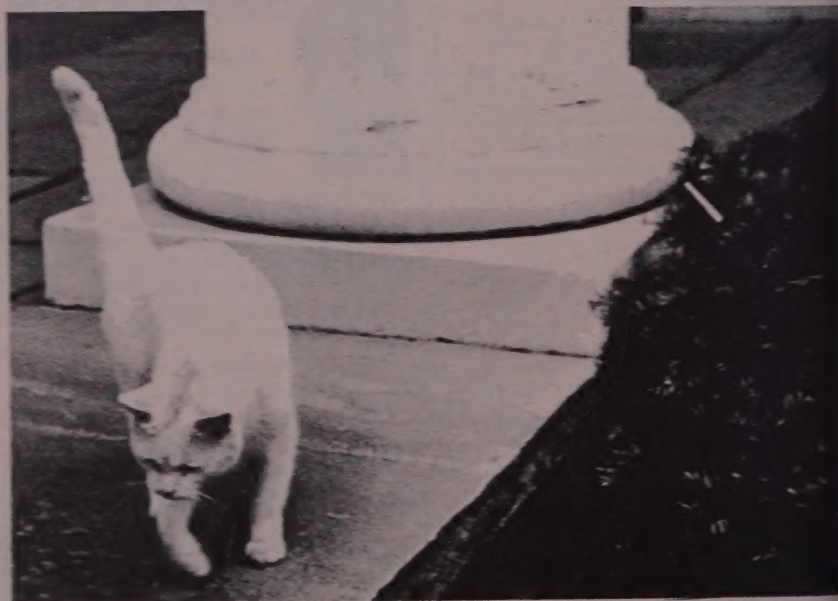
True Christian caring about what happens to people has a remarkable power to help.

WITH LOVE

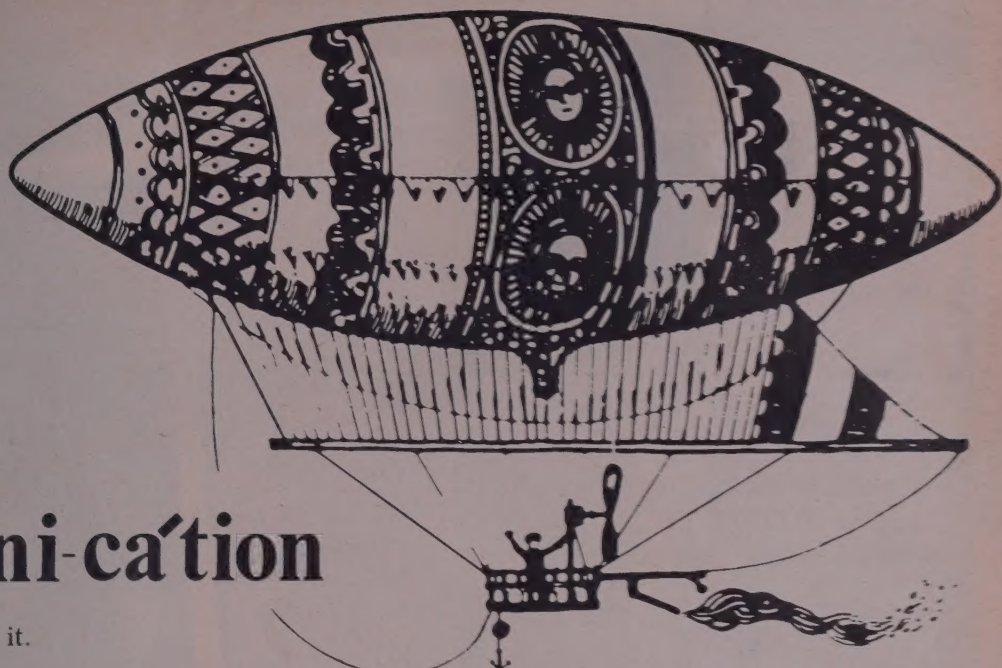
A white envelope addressed in a child's writing to "God" was found in an offering plate. Inside was a card which carried the message, "Be My Valentine!"

—from *Forward in Erie*

THE EPISCOCATS



"How am I going to tell him I liked that awful sermon?"



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In the Executive Council's meetings with dioceses throughout the country, communication was rated as a top priority by the clergy and laity who attended in diocese after diocese.

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CHRISTIAN CHILDREN'S FUND, INC.
 BELO HORIZONTE, BRAZIL - CASEWORKER REPORT
 TO FAMILY HELPER PROJECT, SAO DOMINGOS

NAME: MARTA MARIA DA SYLVA

AGE: 4½ YEARS NATIVE PLACE: BELO HORIZONTE

ORDER OF BIRTH: LAST CHILD (LIVING)

HEALTH: FAIR, VITAMIN DEPRIVED WITH POSSIBLE DAMAGE TO HER EYESIGHT. CUTS AND BRUISES ON BACK & LEGS.

CHARACTERISTICS: CHEERFUL, BRIGHT, AFFECTIONATE, SPEAKS WITH SLIGHT LISP.

PARENTS CONDITION:

FATHER: BLIND, ASKS ALMS ON THE STREETS.

MOTHER: DECEASED. DIED IN CHILDBIRTH (INFANT STILLBORN).

INVESTIGATION REPORT:

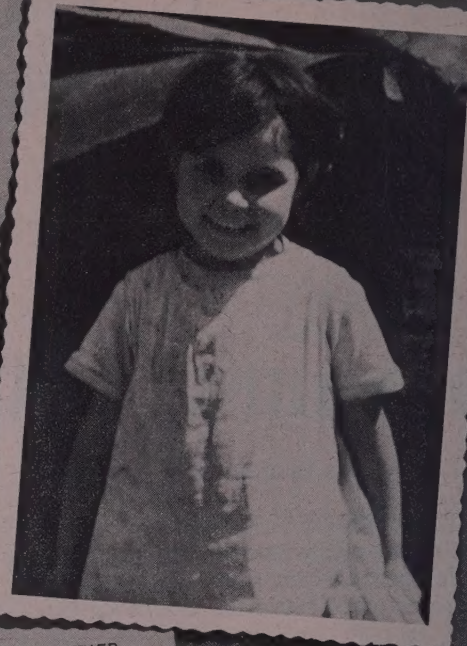
MARTA'S FATHER SUFFERED FROM AN ILLNESS SEVERAL YEARS AGO WHICH LEFT HIM BLIND. HE CAN GET ONLY A FEW PENNIES A DAY FROM BEGGING. HE CAN NOT TAKE CARE OF, OR PROTECT HIS CHILDREN. HOME SITUATION BAD. THERE IS LIVING WITH THE FAMILY AN "UNCLE" WHO IS CRUEL AND IS SUSPECTED OF TAKING ADVANTAGE OF, AND BEATING THE BOYS MARTA'S OLDER BROTHERS). SO FAR ONLY PUNISHES MARTA. FATHER PITIFUL IN HIS PLEA THAT WE HELP MARTA. HE IS TERRIFIED AT WHAT MAY BECOME OF HER. BEGS US TO HELP SO THEY CAN MOVE AWAY FROM "UNCLE'S" HOUSE. (HUT APPEARS TO BELONG TO THIS "UNCLE.")

HOME CONDITIONS:
 HOUSE: TWO ROOM HUT OCCUPIED BY MARTA, HER TWO BROTHERS, HER FATHER AND A MAN THEY CALL "UNCLE" BUT WHOSE ACTUAL RELATIONSHIP TO THE FAMILY IS NOT CLEAR. THE "UNCLE" IS A BRUTAL MAN AND IT APPEARS LIKELY HIS "PUNISHMENTS" ACCOUNT FOR THE BRUISES & CUTS ON MARTA. FATHER FEARS THE "UNCLE" BUT BEING BLIND IS UNABLE TO DO ANYTHING. HOUSE IS DIRTY - NO SANITATION OR RUNNING WATER.

BROTHERS: ALIMIRO FELIX DA SYLVA - AGE 8 YEARS
 ANTONIO ADRIANO DA SYLVA - AGE 7 YEARS

REMARKS: IN SPITE OF BAD HOME LIFE, MARTA IS A TRUSTING, SWEET CHILD. BUT SOON SHE MUST CHANGE IF HELP DOESN'T COME. FATHER IS EAGERLY WILLING TO COOPERATE IN ALL WAYS IF CCF CAN FIND SPONSOR FOR MARTA AND ENROLL HER IN FHP PROGRAM.

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around the world who desperately need your assistance. Could you turn away such a child, and still sleep at night?

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